A DEFENCE

Of the godlie Miniſters, againſt the ſlaunders of D. Bridges, contayned in his anſvvere to the Preface before the Diſcourſe of *Eccleſiaſticall gouernement*, with a Declaration of the Biſhops proceeding againſt them.

Wherein chieflie,

1 *The lawfull authoritie of her Maieſtie is defended by the Scriptures, her lawes, and authoriſed interpretation of them, to be the ſame which we haue aſſumed, againſt his cauilles and ſlaunders to the contrarie.*

2 *The lawfull refuſinge alſo of the Miniſters to ſubſcribe, is maintayned by euident groundes of Gods worde, and her Maieſties lawes, againſt his euident wreſting of both.*

3 *Laſtlie, the forme of* Church-gouernement, *which we propounde, is according to his demaunde Sillogiſticallie proued to be ordinarie, perpetuall, and the beſt.*

PSALM. 7. 5.

O Lord my God, if I haue done this thing, If this iniquitie be in my handes, let the enimie perſecute my ſoule, and take it: yea let him treade my lyfe downe vpon the earth, and make my glorie dvvell in the duſt.

1587.

To the Christian Reader.

ALTHOVGH it be a moſt grieuous thing to be ſlaundered, and that by publike writinges in moſt ſtraunge and vnwonted maner: yet wee haue two things which ſuſteyne & comfort vs exceedinglie. The one concerneth the iudgement of the cauſe, the other the VVriter of theſe ſlaunders. The firſte alſo is double, the one that manie *Seeke to the face of the Iudge, but the ſentence cõmeth from the Lorde:* by whiche vvee are ſure the *white ſtone ſhalbe giuen to vs:* the other, *He that is firſt in ſtriſe ſeemeth iuſt, till his neighbour cõmming, the Iudge finde him out:* by which vve aſſure our ſelues alſo of thy equall iudgement. Of the vvriter we wil ſay no more but that which thou ſhalt finde by experience, *That as is a battered Citie without Walles, ſo is hee that can not rule his affections.* For his eger deſire to faſten vpon vs he cared not what, hath left his writinges naked without all reaſona-

Pro.29.26 *Apo.2.17.* *Pro.18.17* *Pro.26.28*

ble and honeſt defence. VVherefore we will ceaſe to ſpeake further of our cauſe at this time, referringe thee to this our ſimple and iuſt Apologie: Onelie wee will shevve thee the cauſes vvhy vvee ſet forth our Replie to his Preface before the Refutation of the reſt of his booke. VVhereof the firſte is, becauſe vve shalbe forced for the length of his flouriſhes, to diuide it into ſeuerall Treatiſes, and publiſhe them ſeuerally as vvé may. The ſeconde, that vvee could not vvith-hold our ſelues, from clearinge our innocencie before the church of God and the equall iudgemét of all. If thou finde out trueth and iuſtice in our Defence, aſsiſte vs vvith thy prayers.

Fare vvell.

A defence of the godlie Miniſters, againſt the ſlaūders of D. Bridges, conteyned in his Anſvvere to the Preface before the diſcourſe of *Eccleſiaſticall gouuernement*, with a Declaration of the Biſhoppes proceedings againſt them, and ſome of the principall reatons of their refuſall to ſubſcribe.

IT is a great ſinne anie way *to abuſe or griene the foreſeeing Spirit of God*, greater to abuſe the ſpirit, *in making it to ſpeake that whiche it ſpeaketh not*, but much more abhominable, *to wreſt it to a cleane contrarie ſenſe*: moſt of all, when it is done *to deface ſlaunder, and vniuſtlie threaten the Church*. But it alſo deſerueth great puniſhement, to charge men without due proofe, with ſo monſtrouſe an impietie. For in the puniſhing of theſe ſinnes the ſentence of the holie Ghoſt muſt take place, which is, *As he thought to haue done to his brother, ſo ſhall it be done to him*. Wherefore to make a ſhort and playne but a true anſwere, to this whole loade of reproches, wee affirme, we neither take vppon vs *the ſame foreſeeing ſpirit, nor threaten the Church with like calamities, nor burden her with the like cauſes, nor wreſt the ſcriptures to ſuch an ende*. For proofe of the firſt three pointes, although he adde no proofe of his accuſation, yet we will manifeſtlie confirme our deniall. For doe they take on them to bee ſuch prophetes, who ſaye they haue abſteyned from doing that vpon experience and preſent feeling which the Prophetes did when they did but in ſpirite foreſee the euills to come? Doe they not in theſe wordes manifeſtlie ſaye the contrarie? For in ſaying, the Prophetes haue *but foreſeene puniſhmentes, and ſtreight way lamented*, doe wee not

Deut. 19. 19.

D. Bridges entrance with many reproches.

not in that, *but* make a manifeſt oppoſition betweene them, who mourned for things foreſeene Propheticallie, and before hande made *formes of lamentation*, and gaue inſtructions, how to turne away God his wrath: and betweene our ſelues, who by open writinges had not yet lamented for, nor ſett downe our iudgement, howe the ciuill warre of the Church might be appeaſed, though we had alreadie by lamentable experience not foreſeene, but vndoubtedlie felt the ſame. Doe they threaten the Church, which onelie complayne of euilles fallen out in the Church, whyleſt with too manie ſinnes (God knoweth) on both ſides, *Manaſſes doeth eate vp Ephraim, and Ephraim Manaſſes*, that is, ſome members of the Church, to the ſorrowe of the Church, doe deuoure one another? Is a member of the Church the Church? Is ſorrowfull complayning for preſent euilles, hediouſe threatning of woefull calamities? Is blaming both of our ſelues, our brethren and Fathers, otherwiſe minded then we, a burdening of the whole Church in your Engliſh Grammer? So we render things we neuer tooke, and are blamed for doing that we neuer thought. But theſe three are ſmall in compariſon of the laſt, which he chargeth vs with, namelie, to abuſe, yea drawe to a contrarie meaninge S. Peter his wordes: yet not without ſome wiſedome (howe ſpirituall I knowe not) he hath here made ſhewe of prouinge his accuſation, which before he did not ſo much as attempt. Let vs then heare his reaſon and weighe it. Peter ſpeaketh nothing of the Churches afflictions and lamentations, *Ergo*, we haue abuſed this place. Why ſo? We applie it to lamentations, which he ſpeaketh of Grace, to the Church which he ſpeaketh of Chriſt. Here the *Antecedent* is falſe, the *conſequent* looſe. For this was not quoted to proue the ſeconde part or member of the ſentence, that the Prophetes faſted, wept, and inſtructed the Church what to doe: but to proue the firſte, that by a foreſeeing ſpirit they ſearched out before hande the calamities and afflictions of the Church. And doeth it not proue this? Did they ſearche out the promiſes ere they preached comfort, and threatned they before they foreſawe euilles?

Was

Was the foreſeeing ſpirit in them when they did the one, and not when they did the other? If this application be euill, then eyther they did not foreſee the euilles and before hand lament them, which is plainlie to giue the holie Ghoſt the lie: or elſe they did it by an other ſpirit, which is to blaſpheme. But Maiſter Doctor tooke all the quotations to haue bin to one ende. Why ſo? Becauſe one was before the other, as that part of the ſentence was which anſwered vnto it? Or was it becauſe one was plainlie directed by a ſtarre to his right place, and the other after the diſtance of ſeauen lines to the latter part of the ſentence, which they ſo plainlie proue, as hee dare not gayne-ſaye it? Howe ſoeuer it be, might not he which in euerie ſentence almoſt calleth vs brethren, haue vſed ſo much charitie, as to diſcerne things that were diuers? If things be miſplaced, brotherlie loue will helpe them to their right place, and when they ſtande orderlie, will ſhe not let them alone? At leaſt wiſe, would not one grayne of that pure golde of loue, which is not ſuſpiciouſe, rather haue ouerweighed his iudgement (if otherwiſe the ballances had bin equall) to haue thought it miſquoted, then ſo mõſtruouſlie abuſed? Is it poſſilbe ſo vncharitable & falſe an *Antecedent* can inferre a moderate and ſound *conſequent?* Notwithſtandinge, becauſe the ſtrength of a conſequence doeth hange not vppon the trueth of the partes, but the neceſſitie of the illation, let vs marke what hee inferreth after the needleſſe repetition of S. Peters wordes. What is *their here* (ſayeth he) *in this application of S. Peter, that is not cleane contrarie to that which our Brethren doe applie it to?* I anſwere nothing. No though we had alledged it to proue eyther the whole ſentence or the latter part. For are theſe by the rule of your Logike contraries? The Prophetes in the foreſeeing ſpirite ſearched the time of Chriſtes ſufferings and glorie, euen for the comfort of thoſe who were to followe: And for their cõfort alſo in the foreſeeing ſpirit, they ſearched out the troubles to come, and taught the godlie howe to appeaſe the wrath of God breaking out againſt them? If theſe two bee contraries, light and light, loue and loue, care to foreſee comfort and

prepare vs to it, care to foreſee euill, and to arme vs againſt it, can not ſtande togither, nor agree to one and the ſame ſpirite of Chriſt. Nay, I ſaye boldlie, and if you can diſproue mee, theſe are not onely not cleane contrarie, but may by neceſſarie collectiō be inferred one vpon another. If the Prophetes by the wiſedome of the all-ſeeing ſpirit, ſearched out the circūſtances of the comfortes ere that they publiſhed them, and hauinge founde them, prepared the hearers rightlie to receyue them, they did much more doe it ere they threatned, and hauinge founde out the euilles, taught howe to mitigate them by turning them through faith and repentance, from roddes of vengeance to chaſtiſments of fatherlie loue. For this is wiſedome, when the people is for the moſt part ſecure, to bee more diligent in aſſuring threatninges, and preparing them to receyue them fruitfullie from the hande of God, then in foreſhewing comfortes and the happie ende of them: though (as is manifeſt by the heauenlie wiſedome of the Prophetes in their daily practiſe) they are to be mingled: yet ſo, as where the wounde is readie to corrupt and putrifie, there muſt be more vineger then oyle. Hitherto we haue ſeene in this ſection how vntrulie and whotlie he hath accuſed vs: nowe leaſt we ſhould either wante condemnation that day that we be indited, or beare it more eaſilie if our brethrens faultes might with ours bee deſcried, he falleth from accuſing of vs, to a full iuſtifying of our brethren and fathers againſt vs, and to a condemning of vs for the moſt deteſtable hypocrites whiche may poſſiblie ſhrowde them ſelues vnder the profeſſion of the Goſpell, & happie gouernement of her Maieſtie. The firſt he doeth in deed as cloſelie as he may, and with as great ſhewe of humilitie as he can. For acknowledging the neceſſitie of *reprofe and mourning*, hee ſayeth, *It muſt not yet be diuerted from our ſelues to the lawes, and in denouncing Gods iudgementes againſt all ſinne, they will ioyne with vs.* We anſwere, We doe not ſo turne it from our ſelues, but that chieflie we blame our ſelues, and ſhewe howe our ſelues haue neede to be taught, both to humble & afflicte our ſoules before the Lorde, and alſo to take vppe ſome good meanes

D.B. vniuſt condemnation of his brethren.

meanes to make attonement betweene our brethren, Fathers, and our ſelues. Nowe when we chieflie accuſe our ſelues, may we not alſo with the godlie cõfeſſe the ſinns of our people, yea of our Biſhoppes & Rulers? Or if we doe this, do we anie other thing then (a) *Nehemias, Daniel & Ezra*, haue done before vs? Nay may we not followe in thoſe pathes which the H. Ghoſt hath trodde before vs, with thankefull hartes, to allowe and commende the moſt godlie reformation of the Church by her Maieſtie and their Honors, and yet acknowledge that (b) the *high places*, that is, ſome wantes, ſome corruptions, yea ſome reliques of Antichriſt doe remayne behinde? Haue not the Prophetes done this, euen towardes good and godlie Princes and Rulers? But your lamentations and threatnings are diuerted not only from the orders and lawes which you make your common ſanctuarie to defende you in all your iniquities, but but alſo from your ſelues, your *Nonreſidencie*, double benefices, loytering, Courting, your bitter and publike inueighing againſt your brethren, and inticing of the Magiſtrate againſt them, the ignorance of your Miniſters, their euill example of life & conuerſatiõ, which are the feeders and nouriſhers of the capitall *ſinnes* you ſpeake of? For what nouriſheth more the *luſt of the fleſhe and the eyes*, then the wante of the daily miniſterie of the worde, which ſhould not onelie gather vs to holines of life in Chriſt, but buylde vs vp vnto perfection of ſanctification? Agayne, it is manifeſt, that nothinge can more take away the fruite of your threatninges, againſt the pryde of life, then to ſee ſo many of you hunte after great liuings, lordlie reuenewes, to forſake for that cauſe your flockes, monethes yeares, yea ſometimes for euer, and leaue them to hyrelinges and vnlearned men.

a Nehe. 1.6 Dan. 9.6.

b 1. Kin. 22. 43

Ephe. 4. 11, 12. &c.

c Luk 22. 25

If the *pride of life* be to be thundred againſt in all men, ought the Biſhoppes to be left out, who cõtrarie to the expreſſe commaundement of Chriſt, (c) the profeſſion of manie Martyrs at their death, their (d) owne writings and admonitions in former times, doe liue in all oſtentation of Pompe, Daintines of fayre, Superfluitie of expenſes, greatnes of retenue, ra-

L. Cobham ſaieth, It is venime, poyſoninge the Churches.

Fox. pa. 541

d Henrie V. B. of Lon.

out of Wiklife in the harbour for faithefull ſubiectes.

ther like Nobles and Dukes, then Miniſters and Ambaſſadoures of our Lorde IESVS Chriſt? At leaſtwiſe ſhoulde not the diſorders of their houſholdes, the dailie abuſe of GOD his name in the mouthes both of their ſeruantes and of them ſelues, the brybes of their officers and officialls, with others, the abuſes of their Courtes: amongeſt other thinges their licenſes graunted to children, who haue not conſent of their parentes, to marrie ſecretelie, or without orderlie publiſhing of the contract, thereby defeating both the lawes of God and of men, their cõmutation of pennances, with manie other foule abuſes: ſhould not theſe (I ſaye) likewiſe with moderation be reproued? All theſe thinges, as ſmall white moates, which bring no blemiſhe, you paſſe ouer, and turne your ſelfe to peremptorie condemning of vs. Firſt, *that we will not mourne with you for ſuch vices and grieuances*, whiche is as much as to ſaye, that your brethren are not onelie in their liues, but euen in their profeſſion Epicures and belly-godds. Wherein how falſlie and groſelie you belie vs, & reproche our daylie miniſterie and the verie doctrine of repentance, as it is continuallie preached by vs with our whole ſoule and power, I referre it to the conſciences & teſtimonie of all our hearers. Yea I ſee not what coulour of reaſon may ſerue to bolſter out this vntrueth, ſeeing it is the maner for the moſt part of all the Preachers of our iudgement, to proceede in openinge ſome one booke and part of ſcripture, and in teaching the grounds of Religion, where if one patt of the texte, or one principle of Religion giue occaſion to touche the abuſes of the Churche and Clergie, twentie doe not onelie giue occaſion, but as much as maye bee, inforce vs to deale agaynſt theſe three chiefe and capitall vices, *Luſt of the fleſhe, the luſt of the eyes, and pryde of lyfe.* So that vnleſſe you thinke vs to be ſo intemperate, ſo indiſcreete, and ſo giuen to wander from our Texte, as what ſoeuer wee haue in hande, wee without anie reaſon, like madde men, hurle it at you, you can not but ſee this to be a verie ſlaunder.

But

But I leaue this griefe and examine your proſe. *Manie* (you ſaye) *of our fauourites doe ſwell in theſe vices and maintayning vs, haue nothinge touchinge theſe vices ſayde vnto them.* If one vntrueth may proue another, & the ſecond accuſation without any proofe or ſhewe of proofe, be a ſufficient maintenance of the firſt, then you haue reaſoned well. Nowe, when as their is no dealing more vnreaſonable then this, howe can you brother vs thus in euerie line, and deale ſo vnbrotherlie with vs in euerie ſentence? Why doe you not eyther name ſuch perſons and ſuch preachers, or by ſome light of reaſon at the leaſt, probable, holde vpp this your accuſation, whiche muſt not onelie ſtande vppe it ſelfe, but alſo holde vppe his fellowe. Theſe two condemnations, *that we mourne nõt at the three capitall vices, that wee ſaye nothinge to our chiefe maintayners, which doe ſwell*, in them, being ſo ſmall and light, that by no meanes they can quenche your egar deſire of condemning vs before the Church of God, you proceede, firſte condemning vs, *for repininge at the ſuperioritie, better maintenance, and further authoritie of the Biſhoppes.* Secondlie, *for maligninge the lawes and Gouuernement it ſelfe.* Laſtlie, *for not ſparinge, nay being offended at her Maieſties moſt iuſt and excellent authoritie, as preiudiciall to our platformes.* In all whiche, the leaſt being worthie of great and ſharpe puniſhment, if wee made no other aunſwere with Iob, *but euen to take them, and write them and weare them for a crowne vpon your heade*, it were ſufficient, their falſhoode is ſo apparant: yet with as great mildnes and meekenes of ſpirite as I can, I will ſeuerallie anſwere them.

Other ſlaũders.

Yet three cõdemnations more.

For the firſte, we doe not repine at their good eſtate, nor their wealth nor authoritie, but with *Hooper*, with the Biſhoppe of London, and others, wee are ſorie that all theſe are not brought into that meaſure whiche the Goſpell, yea our Sauiour Chriſt requireth, and with Ierome wee deſire, that they ſhoulde liue *on the Goſpell ſufficientlie*, but not *Lorde it, and waxe ritche* by the Goſpell.

What is iuſtlie reproued in the Biſhoppes.

Hooper on the 8. com. Ierom. in Tit. 1. ver. 7. Et ad occa.

Wee

Carthag.4. Can.15. We thinke with the Councell of *Carthage*, *They ſhoulde not giue them ſelues to feaſting*, but get their eſtimatiō *by good conuerſation, hauing their houſeholde-ſtuffe and diett of the meane ſorte.* We ſay with *S. Auguſtin* of our ſelues and them, *If wee poſſeſſe priuatlie as much as may ſuffice vs, then the Church goods are none of ours but the poores: of whiche goods we haue the ordering, and doe not challenge them as proper vnto vs, which is a daxnable abuſe.* I hope we may ſay with *Caluin*, that *nothinge is more contrarie to the office of a Paſtor, then to ſhine and ſwell in daintie faire, coſtlie apparell, manie ſeruantes, princelie Pallaces:* and yet not repine at their good eſtate: which, ſo it be not with the hurt of the Church, and that they vſe their owne as miniſters ſhould and not as men of eſtate, we wiſhe it a thouſande times more then it is.

Epiſt.50.

Cal. Inſtit. lib.4.cap.7 ſe.t.17.

Their *authoritie*, for credit of learning, wiſedome, godlines aboue vs, we doe not onelie not repine at, but by Gods grace, will praye it may bee doubled in them for the honour of the Church, and the Lord heare our prayers no more, if wee will not doe it vnfaynedlie. Otherwiſe that they ſhould exerciſe a *Lordſhippe* either ouer their fellowe Miniſters or their flocke, contrarie to the commandement of Chriſt Ieſus, as we are ſorie they ſee not their ſinne in it, ſo without anie carnall affection, we may ſaye as much I hope, as *Cyprian*, that they ſhoulde *determine nothing without the counſell of the Elders, and conſent of the people*, and that becauſe *their mutuall honor and reaſon it ſelfe doeth require it.* For *their ciuill authoritie*, may not wee without repining at their eſtate ſaye with Barnarde, *That it is playne, that temporall dominion is forbidden the miniſters*? May we not with the Decrees of auncient Councilles, of Fathers, of the Canons attributed (though falſlie) to the Apoſtles, but herein agreeing with the Scriptures, ſayinge, They ought not to adminiſter *Secular cauſes, receyue ſecular honor, no not take the charge of orphanes, but attende onelie to the partes of their office, preaching, praying, adminiſtring the Sacramentes, and Diſcipline, and that vnder the payne of excommunication, or deprination:* Mya we not with the ſpirit of M. Hooper ſay that, whi-

Mat.10.26. 26.1.Pet.5. 1.2.3.

Epiſt.10. Epiſt.29.

Coun.Calced.Can.7. 4.Carthage Coun.ca.10 Can.Apoſt. 80.& 82.

che

che he hath ſaide vnto them, that the *Biſhoppes for the ſpace of 400. yeares after the Apoſtles, although they were more able then ours, did meddle with no ciuill office*: May wee not alſo ſaye with the ſame Martyr: *One of his offices is more then hee is able with all diligence, to diſcharge, and impoſſible that hee ſhould doe both, and that if the Magiſtrat wil imploye a Biſhop in ciuill affaires, he ought to diſcharge him of his miniſterie?* On the 8. Conn. Theſe things if we ſhould not miſlike with theſe auncient and graue perſonages, we ſhould goe contrarie to the light which out of God his worde hath ſhined vnto our conſciences. The mayne ſlaunders remayne yet vntouched, and in this place ſhall not be largelie aunſwered, till they be (as a little after) more whotely and coulourablie enforced. Manie ſlaũders. Nowe onely it may ſuffice for the firſt, to ſaye, that he ſhall neuer proue, *that wee maligne* anie order eſtabliſhed, how ſoeuer we both teache out of God his worde, and humblie by ſupplication in dewe place & time do require, that ſuch orders as giue anie ſtrength to theſe abuſes, or anie other, ought and may by thoſe, who haue authoritie, be reformed. For the ſeconde, we ſaye, he doeth not onelie charge vs vniuſtlie, contrarie to our daily proteſtations, our writings, our othes taken to her Maieſties authoritie, our manners and behauiours, but alſo doeth therein contrarie to him ſelfe, and wrongefullie and ynduetifullie charge the Archb. of Canturburie with wante of care & wiſedome, in ſetting downe the Article concerning her Maieſties iuſt, holy and Royall authoritie. For if we haue and doe offer, yea as himſelfe thinketh (he ſhould haue ſayde knoweth) to ſubſcribe to that Article: howe doe we (as he ſayth) not ſpare her Maieſties authoritie? Howe are we offended at it, if with hart, mouth, & writing we allowe it? Or if this be not ſufficient, why hathe the Archb. in ſeeking a generall allowance of her Maie. authoritie, found out an Arti. that which all Miniſters may ſubſcribe vnto, and yet not ſpare, nay be offended at her iuſt authoritie? Howe hath he with aduiſe of ſo manie wiſe Biſhoppes, pinned vp her authoritie, when he ſought to enlarge it as farre as with trueth he might? Though we diſſent from them (and yet with

The Archb. and B. not charitablie dealt with by D. Bad.

dutie we hope) in manie things, yet we can not beare your vncharitable & vnaduiſed dealing with them, that would make vs and the worlde beleeue, that when this was ſet before them, moſt of all to obtayne of all good Miniſters, a publike atteſtation and allowance of her authoritie, they ſhould require that which would onelie beare a countenance to the matter, not performe it in trueth and in deede. Though for my parte I doubt not but one chiefe cauſe of theſe Articles & vrged ſubſcriptions was the deſire they had to mainteyne their own Eccleſiaſticall gouernement, yet will I neuer bee perſwaded, but that they meant *bona fide*, to haue her Maieſties full authoritie allowed and ſtrengthened. Neyther ſhall it helpe him if he aunſwere, that in generall and whole tale, we will allowe that, part whereof in the particular and ſeuerall parcelles wee will gayn-ſay. For what ſoeuer he or anie for him, can truelie and rightlie, either according to God his worde, or the harmonie of Chriſtian cõfeſſions of all the Churches, or the lawes in force, deduct out of the ſame Article, we will ratifie it and allowe it. Not that we make the lawes the ſquire of our iudgement, touching her Maieſties authoritie, but becauſe we doe not finde, nor looke to finde, anie thing chalenged by her lawes, whiche is not conſonant to the worde of trueth: as in his place ſhall more euidentlie appeare. His gibe *following of our mearie cheare, good liking, and ſoure viſars*, with the reſt of this ſection, deſerueth neyther to be read nor anſwered.

Section 2.

In the next ſection he beginneth with a gibe, he proceedeth with violent interpretations of our wordes, and endeth with an vnworthie ſlaunder: *They haue quickelie* (ſaieth he) *wiped away their teares, for if they meant good ſadnes, why did they not doe it?* We haue done and yet doe, and then did, lament our offences which brought in and did nouriſhe ſtrife betweene brethren, neither doe we here denie that we *had yet done this*, which not onely we, but he him ſelfe knoweth well ynough, how ſoeuer to gibe vs, he dallieth with his owne conſcience. He knoweth it (I ſaye) not onelie becauſe our playne wordes, in all reaſonable conſtruction, ſpake of the deferringe, not of

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priuate mourning and faſting, but of making publike lamentation, of writing our iudgement touching the meanes howe to appeaſe this euill: but alſo becauſe hee before, in the firſte three lines ſheweth he well vnderſtoode this to bee ſpoken of open lamentations, and compyling of bookes, to declare the meanes of turning away this euill. His vnſauorie and ridiculous Geſt wee haue ſeene, we muſt come to his violent interpretations and ſlaunders, which though he doe ſo writhe and twiſt togither to make them holde, ſo as one can hardlie with anie order or diſtinction, deale with theſe aparte: yet wee will by his leaue, ſingle them a little, and deale with them ſeuerallie, remembringe alſo that although hee muſter his ſlaunder touching our impeachinge of her Maieſties authoritie, fiue times: yet I hope when we haue well encountred with him once in this place, where he is twice togither, as it were in one houre, brought into the fielde, we ſhall (I truſt) feare him no longer. His wreſting of our wordes and meaning both here and in other places, is ſuch, that it maketh vs tremble to think vpon it, that we ſhould be acõounted ſuch maner of men.

This ſlaunder is pag. 3 and pag. 7. twice, and pag. 14.

But on the other ſide, we haue founde not onely that the holie Ghoſt giueth vs comfort in teaching vs to walke through (f) *good and euill reporte*, but alſo the common prouerbe hath taught vs, that a falſe reproche, *goeth no further, then the eares*, and therefore neede neyther vexe our cõſciences, nor alienate frõ vs the hartes of the wiſe. Wherfore, we will in the teſtimonie of a good conſcience, ſett vpon the clearing of our ſelues. Firſt, to make vs odiouſe with her moſt excellent Maieſtie and their Honors, he maketh vs charge them, *as hauing fruſtrated our expectatiõ, not done their duetie in driuing out the Cananites*, and to be eyther *authors*, or willing *permitters of manie tempeſtes*. In all which he falſlie chargeth vs, and that whiche by our wordes he can not gather, he ſophiſticallie inferreth vpon them. For in our wordes, there is not anie ſillable which mencioneth anie ſuch thing, not onlie not of her Maieſtie, but not of thoſe who in theſe cauſes are contrarie minded vnto vs.

(f) 2. Cor. 6. 8.

Pſeudes ontidos on perai, tero tes acoes aphanitai.

Howe hee falſlie chargeth vs touching her Ma. & their Honors.

So that, whereas to auoyde all ſuſpicion or deſire of reuenge,

we abſteyned from laying the cauſe of the fayling of expectation, where it was in deed, they in recompencing our good with euill, haue diuerted it from them ſelues to her Maieſtie & their Hon. as being willing that whatſoeuer default or imperfection may be layde on them, for not ending this ciuill warre, ſhould be imputed to her Maieſtie and their Ho. But (ſayeth he) *your hope was fruſtrate, euen which you had on her Maieſtie & their Hon. touching the ending of this ciuill warre.* Yea it was: but doe we either ſay, or doth it follow, that the cauſe lay in them, that it was fruſtrated? Might it not lye chieflie on your ſelues, and partlie on vs that it was not ſo ſoone ended? Nay, you will ſay, you will neuer burthen your ſelues ſo. I anſwere, wee will neuer ſo burthen our ſelues, but that we will acknowledge our cauſe to be good, and our affections & purpoſes alſo, both towardes GOD, his Church, her Maieſtie, and their Hon. Yet agayne alſo wee will not ſo iuſtifie our ſelues, but that when comming by doſins and ſcores to the Biſhoppes, after halfe a dayes diſorderlie reaſoning, ſome not being hearde to ſpeake to the full, ſome rayled on and miſcalled, none with lenitie ſatisfied, we were all ſuſpended from execution of our office, becauſe we could not aſſent to ſubſcribe to the two laſt Articles, there might alſo paſſe from vs ſome affections and infirmities afterwarde, as that her Maieſtie and their Hon. might with iuſtice and wiſedome deferre the ending of theſe matters, vntill they had further tried our ſpirites. This, & manie other things elſe, both might we and would we impute to our ſelues, rather then *vnduetifullie* charge them. But if they will needes haue vs declare our iudgement, where the faulte laye, we ſay not in her Maieſtie and their Hon. at the table of whoſe Hon. Senat, our ſupplications were not onely with patience read and peruſed in our preſence, but after we were put apart with a moſt godlie and wiſe charge, to diſcharge our duetie in obedience and good carriadge of our ſelues to our Superiors, & towards the peace of the Church: we receyued an aunſwere, that they would ſende our ſupplications to the Archb. and not only vnderſtand his anſwere, but alſo require, that with moderation

we might be dealt with, and that none ſhould be ſuſpended or deprined, not being firſt and according to lawe, yea with conſcionable fauor conuicted. Which although we doubt not but it was promiſed to them, ſo how well it was performed we ſhal haue occaſiõ to ſpeak afterward. How ſoeuer it was, ſeeing we did not before this time, in wordes neither ſo farre condemne them, nor iuſtifie our ſelues, but modeſtlie leaue to cõſider, or vrge, or ſearche out the cauſes, why according to her Maieſties and their Hon. clemencie and zeale, and no doubt, godlie deſire, this ciuill warre of the Church was not ended: but did only ſhew what meanes we iudge (if it ſhould pleaſe their Honors) to be beſt and moſt equall, to decide theſe controuerſies betweene them and vs, and ſo with ioye to ende this diſſention at home: might we not without theſe deepe ſearchings & ſoũdings beyonde the verie bottome of our wordes & ſentences, be charitablie and to the beſt, interpreted? If they were falſe witneſſes, whiche againſt our Sauiour alleadged in deede his owne wordes, *of deſtroying in three dayes the Temple*, but in a wrong ſenſe, what is he that hath neither wordes nor ſenſe to beare out his accuſations withall? But what will you iudge of him, that contrarie to our wordes in this place vrgeth aſtraũge and an vnthought-of meaning, againſt vs? Firſt he ſaieth, *Wee charge her Maieſties raigne to be tempeſtuous*. Where? In what wordes? What inkling doe we giue of it? Doeth he gather it becauſe we ſay the contrarie in the next lines, *That it is a Chriſtian and happie regiment?* Hee will in deede after, in the next Section tugge it in by the heare, vppon this, that we ſaye, that vnder her happie regiment the Church is ſubiect to as manie tempeſtes and afflictions, as it may be vnder ſuch a Chriſtian and bleſſed gouernement, but by the grace of God, wee will there ſo repell his violence to our wordes, as it ſhall haue no longer handfaſte. Here it is inough, that our words whereby wee vttered our meaninge, are directlie contrarie to that hee chargeth vs with, and that by his owne confeſſion pag. 9. li. 3. ſayinge, *that wee graunt it to bee ſuch*. Onely becauſe hee after a longe, yet verie imperfecte and lame recitall of

the bleſſings of God in her Maieſties raigne would inferre, *there could be no ſuch tempeſtes, or elſe that we are rather to bee charged with it then her Maieſtie, &c.* We aunſwere, that ſuch tempeſtes were, who can doubt? When ſuch broyles and contentions were amongſt the brethren them ſelues, when ſo manie lightes in diuers ſhyres at once were ſtriken out, ſo as they might not giue their light to the Churches, when ſomewhere an olde Maſſe-prieſt, ſcarce able to reade diſtinctlie, and of euil exãple of life, ſomewhere a preacher, but with coũterfet letters of orders latelie come out of Bridewell, and after for ſhame faine to flie away, ſomewhere bare and naked readers, ſomewhere a preacher hauing a benefice in another ſhyre, latelie a farmer, not able rightlie and fruitfullie to open anie place of ſcripture with competencie of giftes fitte for a Miniſter, muſt wander from one Cõgregation to another, to diſcharge a ſmal piece of duetie, in diuers places, when theſe (I ſaye) were added vnto the great wante which was before of ſufficient and able Preachers for euerie particular Cõgregation, ſo as by theſe meanes a further way was open to the ſeduction of the Ieſuites, the conſpiracies of the Papiſtes, the ſkoffinges of the Atheiſtes, the offending of the weake: might we not truelie and iuſtlie ſay, we were in the middes of great and many tempeſts? Yea but then, *her Maieſtie and their Honors, muſt eyther bee cauſes or permitters of them, or at the leaſt, not ſuch as haue extended their clemẽcie vnto them as they ought, in not ſatisfying their hope and expectation.* I anſwere neither of all theſe, for the Biſhoppes might be the chiefe cauſes, and wee in ſome parte cauſes, why (after her Maieſtie, and their Honors, or rather ſhe by their Honors, had extended clemencie in dealinge on our behalfe, as farre as for the preſent in wiſedome and iuſtice they ſawe requiſite, to the ending of this cauſe, as hath bin before declared) it remayned ſtill vnended. And might not wee then lament the euill, and for peace ſake, omitte the naming of the cauſe which principallie hindered thus deſired peace, and propounde to the iudgement of all, the way whiche we eſteemed moſt equall to put an ende vnto theſe grieuous calami-

ties

Tempeſtes vnder her Ma. raigne, yit her raign not tempeſtuous.

All theſe came to paſſe at one time in one halfe ſhire.

ties of the Church? But (he ſayeth) *We are not content ſo onelie to charge them, but further that their zeale hath not abounded to the driuing out of the Cananites.* But firſte I aſke him, where we haue ſaide it? Is it becauſe we ſaye, their zeale ought to abounde vnto it? Doeth not the holy Ghoſt ſaye ſo? Will not him ſelfe ſay ſo? Yes: but we doe it vnder hande, taxing want of zeale in them. Do we ſo? Who hath anoynted his eyes with ſuch courall, that he can not onlie ſee his owne ſenſe, but alſo finde out a ſenſe which is not only not implyed, but alſo direct lie contrarie vnto our wordes. For that whiche wee call their zeale, we can not in anie reſpect thinke not to bee in them. But we expreſlie ſaye, according to their zeale which ought to abounde, &c. therefore we can not but thinke (vnleſſe wee thinke otherwiſe then wee write, but that this zeale whiche ought ſo to abounde, is in them. But why did we not ſay then, which doeth abounde, rather then, which ought? I anſwere, (becauſe nowe we muſt giue in a reaſon, why we vſe the word *ought* rather then the worde *doe*) that we might with acknowledging this grace in them, ſtirre it further vp, becauſe, as this zeale which doeth abounde, is in them, ſo it ſtill ought to abounde yet more and more. Thou muſt haue patience with vs, good Reader, if we remoue a blocke out of thy way, which was not in thy way: for he that will remoue ſtrong imaginations from men, muſt reaſon ſo earneſtlie, as if he doubted whether ſuch thinges were or no. And in deede, if Maiſt. D. Bridg. had not hitte on this cauſe of allarum, we had neuer heard of his doubtie queſtions. What *Cananites are remayning, whiche ſhould haue bin driuen out? Which in ſuch ſorte as they might and ought, they haue not driuen out? and who theſe Canamites bee?* Who are Cananites, and whom wee ment.

Wherevnto we anſwere, that theſe Cananites are thoſe, which *Zacharias* ſpeaketh of, when he ſayeth: *Euerie pot ſhalbe holie to the Lorde, and no Cananite ſhall paſſe thorough the houſe of the Lorde.* That is, no ſtraunger, as *Joel* expoundeth expreſlie, that is, none polluted, as *Eſay* expreſlie alſo ſaieth, in the verie like promiſe, and as the oppoſition here vnto euerie inſtrument, which ſhould be holie in the houſe of the Lorde, doeth euidentlie

Zach. 14. 21
Ioel 3. 17.
Eſai 35. 8.

dentlie conuince. The other queſtions becauſe they are driuen in ouer the hedge we had made to keepe them out with, wee will nowe impounde them and anſwere them when hee bringeth a writte of repleuie to fetche them out. Then alſo had we not learned of him this deepe diuinitie, *that Papiſtes are more aptlie compared to Idolatours, not to Cananites.* that is, his compariſon is not onely more fitte then the holy Ghoſts is, but alſo the holy ghoſt muſt not compare heretikes, Atheiſtes, fornicatours, adulterers, prophane perſons, finallie, all poluted, and all ſtrange perſons, vnto *Cananites*, leaſt the compariſon be not apt and fitte inough. For all that may not here paſſe through the Lords houſe, are compared vnto *Cananites*, None ſuch as S. Paule teacheth, muſt be ſuffered to paſſe thorough, that is, whileſt they remaine ſuch, cõuerſe or haue their aboad in the Church, but muſt bee caſt out, 1. Cor. 5. Therefore all ſuch are compared to *Cananites*. Maſter Doctor doeth not denie it in *ſome ſenſe*, but yet the holy Ghoſts compariſon is not ſo apt at his. Then alſo had we not learned the thirde point, a deepe and profound miſterie, *That Cananites*, if they become true Iſraelites, *are not to be driuen out*. That is, thoſe *Cananites* which are no *Cananites*, that is the ſaints of God, liuing a godlie life, are not to be driuen out of the Church. But he *truſteth her Maieſties zeale hath abounded to the preſeruing of the Lord his vineyarde from Foxes, yea litle foxes*. And doe you but truſt ſo? Doe you not ſee it with your eyes? Doe you not feele it with your handes? I perceyue if a man ſhould make all your words paſſe through a ſiue, he ſhould finde ſome peable ſtones among them. Well, we haue ſeene a diſcant on the poore word *Cananite*, yet not our worde, but the holy Ghoſtes: *Foxes, yea, little Foxes*, I hope will helpe vs againſt nature, to rouſſe a Foxe (I meane not in trueth to call the man, but his ill expoſition a Foxe:) let vs heare then his commentarie. By *great Foxes* (he ſayeth) *we meane Biſhoppes, and by little Foxes, poore Miniſters*. Doe we ſo? Did *Salomon* meane ſo, when he ſpake of great and little Foxes? Surelie wee haue here none other wordes, nor vſe them in no other meaning then he did, *Cant.*

What wee meant by Foxes, and little Foxes.

2.15. We thought hitherto that ſinne, or what ſoeuer (as the holy Ghoſt ſayeth) hurteth the vine of the Lorde, had for the deceytfulnes of it, bin likened to Foxes. Nowe if Biſhops and poore Miniſters be founde of you to be ſuch, looke vnto it, & anſwere for your ſelues. Of this wee ſhall ſpeake more in the beginning of the next Section, where his moſte vaine veine of wreſtings of menns ſayings, ſhall be made as cleare as the light of the Sunne at noone day. Nowe we will leaue a while theſe trifling quarrels of his, and come to his mayne ſlaunder touching her Maieſties authoritie. Wherein that we may proceede orderlie, we will firſt ſet downe his wordes, in which hee chargeth vs in this point: afterwardes we will mainteyne our true and iuſt cauſe againſt his vnſauorie cauilles and harde ſlaunders. Firſt, before pag.3. he hath ſaide: *Yea they ſpare not the authoritie that is giuen to the Prince, their moſt gracious Soueraigne, but are offended therewith, that they can not thereby haue the entrance they ſeeke for, into thoſe lawes, orders, authoritie, offices and Diſcipline, which they would bring it, and whereof they would preſcribe a forme.* Secondlie, pag.7. lin.5. he addeth, *For when we ſhall come to this learned diſcourſe, we ſhall there ſee, that our Brethren ſo abridge and reſtrayne this their authoritie herein, that their ſelues haue bin great occaſions (if there bee anie defect) that the Lords Vineyarde hath not bin planted, &c. as her Maieſties and her Ma. Hon. counſelles, holie care and zeale hath endeuoured to bring to paſſe. And who hath contended againſt her Maieſties and her moſt Honorable Counſelles holy and iuſt authoritie? We or they? Yea in deede, they haue not onely not yeelded to her Maieſties ſupreme authoritie herein, but they plainlie denie the full ending and determining of this ciuill warre, conſiſting in theſe controuerſies to appertaine vnto them, but onelie to them ſelues, as (God willing) we ſhall ſee, when wee come in this learned diſcourſe, to the examining of the authoritie, that they giue to the ciuill Chriſtian Magiſtrate.* And in the latter ende of the eight ſection, pag.33. *Yea, for this, (be it matter or manner of gouernement) ſo to ſhake our whole eſtate of Gouernement eſtabliſhed, that in their gouernement which they would eſtabliſh,*

her Maieſtie (which nowe hath a ſupreme Gouernement by the cleare worde of God, and after all mature deliberation, by all our owne conſentes, lawes, and Actes, in all our Aſſemblies, Synodes, Counſells, and Parliamentes diſputed, reſolued, determined, enacted, mainteyned, continued, and by all theſe good meanes eſtabliſhed) ſhall nowe haue her Maieſties authoritie called agayne into queſtion, and a newe, examined: yea ſo abaſed and ſett downe, nay rather cleane ſett by, and put out? And a little after, *Howe ſoeuer we denie not the bare title of her ſupremacie, yet we demaund ſuch a mitigation, not of ill will, but of loue to her Maieſtie as to our ſelues, that ſhe may with Salomon ſaye,* Why doe you aske this thing? *Aske (if not the kingdome and all) yet euen the beſt and chiefeſt part, duetie and authoritie of the kingdome. And that the deſires of our brethren doe ſo nearilie touche her Maieſtie, and euerie Chriſtian Princes gouernement eſtabliſhed, and ſupreme authoritie, I referre my ſelfe to this learned diſcourſe, where it ſhall (God willing) moſt plainlie appeare, what is taken away, and what is left to all Chriſtian Princes, and ſo to her Maieſtie in this Gouernement.*

You heare howe directlie and plainlie hee chargeth vs with impugning, diminiſhing, and taking the chiefeſt part, duetie and authoritie of the kingdome from her Maieſtie: Nowe, I pray you, conſider howe directlie, plainlie, and truelie wee will proue this an open and manifeſt vntrueth. Wherein that wee may proceede without all confuſion, and with as much playnes as we can, we will firſt ſpeake generallie concerning that authoritie of the Magiſtrate whiche wee giue vnto all Magiſtrates, eſpeciallie her Maieſtie, agreeable to God his worde. Secondlie, becauſe he is not aſhamed to ſaye, we denie the ending and deciding of controuerſies in the Church, to appertaine vnto her Maieſtie, we will ſhewe what we do agreablie to the worde, confeſſe and acknowledge to be her due, holy, and lawfull authoritie in this behalfe. And becauſe wee finde by experience in him alone, that no wordes, no ſentences, neuer ſo clearelie and manifeſtlie ſet downe of vs, can eſcape at his handes moſt violent and forced interpretations, moſt ridiculous

Howe wee wil procede to anſwere theſe ſlaunders.

lous and ſlaunderous gloſes, and that hee will alſo ſaye, that whatſoeuer we pretende out of the ſcriptures, are but our own collections: therefore wee will firſt ſette downe the trueth of Gods worde, not in our owne wordes, but in the wordes of the Diuines and Miniſters of the Churches in the gouernement of the moſt noble Prince *Iohn Caſimire Palatin.* in their booke intituled, *An admonition concerning the booke of Concorde*, That he may at the leaſt be drawen to interpret vs more charitablie, ſpeaking in their wordes, that thereby alſo the conformitie of our iudgements, with them, who haue vpon the like occaſion which we doe, written of this matter, may appeare vnto all. Secõdlie, we will ſhewe out of the lawes of our noble Realme, eſpeciallie of her moſt excellent Maieſt. that ſhe hath not challenged not doeth challenge anie further thing in ſubſtance touching her authoritie, then we doe here confeſſe & acknowledge. In the thirde place, becauſe we doe knowe he will be readie to ſaye, that we miſinterprete and reſtrayne the wordes of the Statutes, touching her Maieſties authoritie, we will ſette downe howe againſt the Papiſtes and Ieſuites, theſe tytles, ſtatutes, and declarations of the Magiſtrates authoritie in Eccleſiaſticall cauſes haue bin interpreted, and thoſe interpretations publiſhed and allowed by publike authoritie, agreeing both in ſenſe and wordes with our interpretations of the ſaide lawes & Statutes. Laſtlie alſo, leaſt he (being conuicted by the cleare euidence of the trueth) ſhould ſaye, that wee haue in this diſcourſe otherwiſe ſaid and written, wee will alſo in both theſe pointes compare our wordes touchinge her Maieſtie, with theſe lawes and allowed interpretations of the lawes, and ſhew howe they fullie agree and mainteine one another.

Wherefore to begin the firſt point of her Maieſties authoritie in eccleſiaſticall cauſes generallie conſidered, we ſay out of the afore ſaid booke, thus: *There is no doubt but that God hath moſt ſeuerely enioyned all Magiſtrates, that not onely they themſelues ſhould knowe and profeſſe the true doctrine of God and his worſhippe, but ſhould alſo take care that this be ſet forth vnto their ſubiectes, and that they forbidde and repreſſe as much as they can,* In the admonition to the booke of concord, pag. 363.

euerie ſtubburne, contempt, and blaſphemie in worde or deede, of or againſt the ſame. Therfore it is ſaid: *I haue ſaide, you are Gods,* that is, *you carrie a diuine office. Nowe the chiefeſt parte of this office is, to prouide that God may be rightlie acknowledged & ſerued of mankinde, and all diſhonor of his Maieſtie bee inhibited. This is the chiefeſt ende and ſcope of the maintayning of peace & Diſcipline cõpriſed in the ſeconde table. For they are Magiſtates not of beaſtes but of men, and not onely of the bellies of their ſubiectes, but chieflie ſuch as ſhould prouide for and miniſter vnto their ſoules, what ſoeuer is neceſſarie. Wherefore they are placed of God in the toppe of gouernement, nor for idlenes, pleaſures, pride, pilinges and ſatisfying of euill luſtes: but that by their miniſterie God may reigne in the worlde, & men may be men,* that is, *the verie images of God.* For profe of this they alleadged the expreſſe places of *Deut. 17. 16. and of Pſalm. 2. 10.* Touchinge this point, there is not anie lawe or lawes in force which doe eõtrarie this, or allowe anie further authoritie in generall to belong vnto her Maieſt. as may appeare moſt euidentlie by the wordes of the Statute touching this point, *Anno primo Elizab. reg.* where hauing enacted the aboliſhing of all forraine power, it is added: *And that alſo it may likewiſe pleaſe your Highnes, that it may be eſtabliſhed and enacted by the authoritie aforeſaid, that ſuch iuriſdictions, priuiledges, ſuperiorities, and preheminences ſpirituall and eccleſiaſticall, as by anie ſpirituall or eccleſiaſticall power or authoritie, hath heretofore bin, or may lawfullie be exerciſed or vſed for the viſitation of the eccleſiaſticall ſtate and perſons, and for reformation, order, and correction of the ſame, and of all maner of errors, Hereſies, ſciſmes, abuſes, offences, contemptes, and enormities, ſhall for euer, by authoritie of this preſent Parliament, be vnited and annexed to the Imperiall Crowne of this Realme.* Wherein we ſee moſt manifeſtlie, that they annexe no authoritie to the Crowne, ſpirituall and eccleſiaſticall, that is, in ſpirituall and eccleſiaſticall cauſes then that whiche hath bin heretofore lawfullie vſed for the viſitation of eccleſiaſticall State and perſons, and for puniſhing all abuſes that waye, to the *pleaſure* (as the Statute, repeting the verie ſame worde addeth)

addeth) *of almightie God, the encreaſe of vertue, and the conſeruation of the peace and vnitie of this Realme.* By which it is manifeſt, that the meaning is not that they ſhould (being ciuil perſons) ſuſpende, excõmunicate, or in their perſons exerciſe eccleſiaſticall cenſures, but only that they ſhould viſite the eccleſiaſtical eſtate, to ſee that therein al things were ordered according to the lawes of God, & of the lande, and what ſoeuer they found otherwiſe, they ſhould puniſh with inpriſonment, loſſe of goods, mẽber, life, or other cõdigne puniſhement agreeable to the lawe of God, & of the lande, & the rule of iuſtice, which alſo is playn & manifeſt by one example of hereſie, whiche the ſaid ſtatute ſpecifieth afterwarde: that thoſe who by her Maieſt. ſhould be appointed cõmiſſioners to exerciſe this her authoritie, ſhould *adiudge nothing for Hereſie, but that which heretofore hath bin ſo adiudged by the authoritie of the Canonical ſcriptures, or by the firſt foure generall Coũſells, or by anie other generall Counſell, wherin the ſame was declared Heriſie, by the expreſſe wordes of the ſayde Canonicall ſcriptures, or ſuch as hereafter ſhalbe determined to be Hereſie by the high Court of Parliament of this Realme, with the aſſent of the Clergie in the conuocation.* Nowe, theſe clauſes and determinations ſhewe, that the meaning is, onelie to giue vnto her Maieſtie the viſiting and ouerſeeing of all perſons and cauſes eccleſiaſticall, and by the ciuill ſworde, the puniſhing of them according to the worde of God. Which ſenſe of the Lawe, whence can wee fetche better, then from the Articles of the conuocation houſe, which in the Article of ciuill Magiſtrates thus ſpeaketh: *Where wee attribute to the Queenes Maieſtie the chiefe Gouernement, by which tytles we vnderſtande the mindes of ſome ſlaunderous folkes to be offended, wee giue not to our Princes the miniſtring either of God his word, or of Sacraments, which thing the iniunctions lately ſett foorth by Elizab. our Queene, doth moſt plainly teſtifie: But that only prerogatiue which we ſee to haue bin giuen alwayes to all godly Princes in H. Scriptures, by God him ſelf,* that is, *that they ſhould rule all eſtates & degrees, cõmitted to their charge by God, whether they be eccleſiaſtical or no, & reſtrayne with ciuill ſword the euill doers?*

Nowe you ſee what the ſtatutes doe aſſcribe vnto her Maieſtie, what the whole conuocation houſe pronounceth according to her Maieſt. iniunctions to be the onely prerogatiue of Princes, let vs ſee if we in the diſcourſe he ſpeaketh of, doe not as amplie, fullie, expreſſie with harte, ſoule, and penne, confeſſe and acknowledge the ſame, where thus we lift vppe *the voyce of obedience and trueth*, and ſay, pag. 140. *Wherefore as it is not onely lawfull but alſo neceſſarie for Princes, if they will doe their duetie, to looke to reformation of Religion, and to make lawes of matters eccleſiaſticall, but ſo that they confounde not the offices of the Prince and the Paſtor. For, as it is not lawfull for the Prince to preache nor adminiſter the Sacramentes: no more is it lawfull for him to make lawes in eccleſiaſticall matters, contrarie to the knowledge of his learned Paſtors. For, as theſe three partes of a Paſtors duetie, are graunted to him by God, preaching, miniſtring of Sacramentes, and eccleſiaſticall gouernement: So he may no more take from a Paſtor the thirde, then he may the two firſt. By this it appeareth, howe farre it is lawfull for Princes to intermeddle with cauſes Eccleſiaſticall: namelie, that it is the chiefeſt point of their duetie, to haue eſpeciall regarde that God may be glorified in their Dominions: and therefore they ought to make ciuill lawes to binde the people vnto the confeſſion of true faith, and the right adminiſtring and receyuing of the Sacramentes, and to all Eccleſiaſticall orders, that they being inſtructed by the worde of God, through the miniſterie of the preaching of the ſame, ſhall vnderſtande to bee profitable for the edifying of the Church of Chriſte, and the aduancement of the glorie of God. If anie ſhall offende againſt theſe lawes, whether he be Preacher or hearer, beſides the Eccleſiaſticall cenſure, which he ſhould not eſcape, he is alſo to bee puniſhed in body by the ciuill Magiſtrate.*

By this thou vnderſtandeſt, I doubt not moſt Chriſtian Reader, howe fullie we agree with the lawes, and alſo with the Article of the conuocation houſe. Firſte, that the meaning is not to tranſlate the eccleſiaſticall offices of miniſtring the worde or Sacramentes, or cenſures to the Magiſtrate, but the making of wholeſome lawes concerning eccleſiaſticall matters, for the

maintenance of the commandements of Chriſt in his ſeruice, and puniſhing ſuch as doe tranſgreſſe. Secondlie, that we acknowledge this power to rule all eſtates and degrees, whether eccleſiaſticall or other, and to reſtrayne with the ciuill ſwotde, the euill doers. He peraduenture will obiect two things: the one, that we ſay in making eccleſticall lawes, hee ſhould not make them cõtrarie to the knowledge of his learned Paſtors. The ſecond, that he ſhould not take from the Paſtor, Eccleſiaſticall gouernement. Both which things wee vnderſtande no otherwiſe then by publike writings allowed, we are allowed to vnderſtande them, namelie, as in D. *Bilſons* booke pag. 256. *They are Gods miniſters in their owne Dominions, bearing the ſworde, freelie to permitte, and publikelie to defende that whiche God commandeth in faith and good maners, and in eccleſiaſticall Diſcipline to receyue and eſtabliſhe ſuch orders as the ſcriptures & Canons ſhall decide to be needfull & healthfull for the Church of God in their Kingdomes.* Neither is our meaninge in theſe wordes to declare that ſubiectes are bounde to obey what ſoeuer the Princes ſhall command in Church matters not againſt the worde of God, yea though they doe it contrarie to their learned Paſtors knowledge: but onely to ſaye, as the aforeſaide authoritie hath allowed and publiſhed in the foreſaide booke pag. 257. *If in temporall matters where loſſes are but temporall, thy Princes doe nothing without the mature and ſounde aduice of their Graue and truſtie Counſellers, howe inexcuſable is their negligence, if in heauenlie thinges, where the bodyes and ſoules of them ſelues & their ſubiectes may be loſt for euer, they ſerue their affections, and ſeeke not his will that ſett them in place, and gaue them power to mainteyne his Trueth: They muſte bee directed by Biſhoppes whiche teache them the trueth.* This is alſo the meaning of our lawes, as appeareth manifeſtlie, for that hereſie muſt bee determined of the whole Parliament, with aſſent of the conuocation: alſo that no lawes can paſſe without the aſſent of the Lords ſpirituall, whom him ſelfe reputeth (I thinke) for Paſtors. Yea, but we (will he ſaye) would not haue them to ſitt there, much leſſe as ſpirituall Lordes. Be it

ſo,

ſo, yet this ſheweth the lawe giueth not the Prince leaue to make lawes of matters eccleſiaſticall, contrarie to the knoweledge of her learned Paſtors. And withall he may learne, that if we in ſaying that the Magiſtrate is not to make lawes contrarie to the knowledge of the Paſtors (with all graũting that if they ſhould (which can not be well ſuppoſed of learned Paſtors) reſiſt anie good lawe, he may reiect their iudgement and in Parliament conclude what he knoweth to be accordinge to the will of God, and profitable vnto the Church, whiche wee haue more then once or twice declared in publike writings to be our iudgement, and here doe ſay, that the Magiſtrate is not to doe it contrarie to their knowledge, that is, not to make ſuch lawes for eccleſiaſticall matters, before he know whether they can bringe anie thing out of the worde of God contrarie therevnto.) If we, I ſaye, in ſo affirming ſhould preiudice the Magiſtrates authoritie, what doe they, who wil mainteyne that it is agreeable to the will of GOD, that they ſhould make no lawes, neither for ciuill nor eccleſiaſticall matters, not onelie not contrarie to their knowledge, but not without their continuall preſence, debating of the reaſons with them, and aſſent to the concluſions, which conſent of theirs muſt no more be neglected in all lawes, then the aſſent of the Lords temporall. Wherefore, ſeeing we graunt that whiche the godlie out of God his worde, the lawes and conſtitutions of Parliaments require in this behalfe: yea ſeeing wee affirme euery iotte and title in a moſt full ſenſe and meaning of that which the Articles of the conuocation houſe ſay, is that onely whiche they giue to the Prince as her Princelie prerogatiue: Howe ſhameleſſe and vncharitable, howe groſſe and palpable are theſe lies, *that we inpugne this prerogatiue, that we demaunde from her Maieſtie euen the beſt and chiefeſt parte, duetie, and authoritie of the Kingdome?* Yea withall, we beſeech him, if he haue any ſparkle of brotherlie loue and duetie in him, to conſider howe vndutifullie, howe daungerouſlie he de dealeth, not onely with vs, but her Mai. her lawes, and the conuocation houſe. For ſeeing we with all theſe graunt the chiefeſt part of her duetie to be to com-

In reſt of T.C ſecond replie, tract. 12. pag. 167.

commaunde, and by lawes defende the pure Religion of God, the right adminiſtration of the Sacramentes, the true Diſcipline of God his Church, and to enforce all perſons, yea their whole miniſterie to execute theſe things aright, or elſe to procure better in their places: If yet the Queene may ſay vnto vs, you denie me the chiefeſt part and duetie of my kingdome, that then he maketh her to challenge *a chiefe parte and duetie of her Kingdome*, which hitherto no lawe hath mencioned, no Biſhoppes acknowledged, no writer vttered, nor any ſubiect vnderſtoode: yea what a reproche doeth he faſten on her, when he will make her ſaye, the power which you giue me to *maintayne all trueth by my ſworde, to puniſhe all perſons, to enforce all to doe their dueties to God and to men, to mainteyne by my lawes euerie point of Gods worde, and puniſhe all vice in all men, to ſee into all cauſes, to viſite the eccleſiaſticall eſtate, to correct their abuſes: Finallie, to ſee my ſubiectes liue a life in all godlines and honeſtie*, this is not the chiefeſt part of my duetie and of my Royall gouernement: will not any chriſtian ſubiect tremble & quake to thinke that a Chriſtian, a zealous Prince, who hath ſuffered for the trueth, & bin a moſt graciouſe defender of all the profeſſors of the ſame, ſhould yet be borne in hande, that when all this is yeelded vnto her, ſhe hath yet a more excellent part of her duetie behinde? For this by moſt neceſſarie conſequent followeth, If we doe yeelde all this (as we doe and euer did) and yet denie her that part of her office, which is the chiefeſt. I will not ſtande to diuine what other chiefe parte of her prerogatiue hee meaneth, becauſe I meane not to inferre all abſurdities on his ſayings, which might Sillogiſticallie bee deducted out of his wordes: when as he inferreth manifeſt vntruethes on vs contrarie to our plaine and direct wordes, as hitherto hath & ſhall hereafter almoſt in euerie ſection appeare. Thus much generallie touching her Maieſties authoritie.

Nowe let vs come vnto the ſpeciall of deciding of controuerſies. Whereof we ſette downe our iudgement in the wordes of the foreſaid Diuines as followeth.

But he that will not take a prepoſterous courſe for the finding

ding out of the trueth, muſt firſte of all ſearche and finde out
Pag. 370. Suffragandi veras & firmas rationes. the true and certain reaſons or cauſes of giuing voyces, before he get voyces of the multitude for the confirmation of his opinion. And to bring this to paſſe, both the opinions and the reaſons of thoſe that doe diſſent, muſt be rightlie knowen and
The Magiſtrates dutie concerning Synodes. vnderſtoode and diligentlie examined according to the rule of the holy Scriptures, and thoſe which erre, ſufficientlie heard and refuted: vntill all probable pretence of error bee taken away, that neither anie mans opinion be vniuſtlie beaten down, neither that anie may with probable ſhewe complayne that he was oppreſſed. Alſo for to auoyde all doubtes and cauilles, and that the Chriſtian Magiſtrate doe not vſurpe vnto him ſelfe anie other office, as namelie of the church, but his owne, namelie the office of a politike Magiſtrate, and that he may rightlie & religiouſlie adioyne his office vnto the eccleſiaſticall office of the Miniſters, Teachers, and other chiefe members of his Church, he ought ſo to gouerne theſe actions, that he adioyne vnto him ſelfe, both the Miniſters and other godlie learned & wiſe men of his Church, and alſo if they ſuffice not, to ſende for others from other Churches, and make them to conteyne them ſelues within the boundes of the Scriptures: and repreſſe thoſe by his authoritie, which tranſgreſſe the boundes of lawfull diſputation, or doe anie thing according to their owne affections. And in determining and iudging controuerſies, lett
Socius & explorator. him neither be a commaunder or Lorde, nor a ſlaue vnto the ſuffragies, but a fellowe & a diſcerner, giuing his voyce as the others doe: let him not yeelde vnto thoſe things wherein hee findeth him ſelfe not fullie ſatisfied out of the worde of God: but let him with other men willinglie ſubmitt him ſelfe to thoſe things, which the light of his conſcience ſheweth him to be agreeable to the worde of God: and lett him commaunde, that thoſe things be taught and mainteyned: and commaunde ſilence vnto thoſe, who after the playne & ſounde refutatiō of their errours, notwithſtanding gaynſaye the trueth: Lett him not take vpon him authoritie ouer mens conſciences, but by corporall compulſion, if neede be, reſtrayne idolatrie, blaſphemies,

mies, and the diſturbing of the peace of the externall gouernement, ſo that the cauſe and the puniſhement be proporcionable. So in the olde Teſtament did the godlie Kings *Iehoſaphat*, *Ezechias*, and *Joſias*, who are ſayde, firſt of all to haue ſought the God of Iſraell with their whole harte: afterwarde, to haue brought to light the Lawe of God, and cauſed that the Prieſtes & Leuites ſhould teache the people according therevnto: and at the laſt to aboliſhe all Idolles, and by force to repreſſe all impietie of opinions, of worſhippes and of maners. So in the times of the newe Teſtament, after that God had giuen Chriſtian Princes and Magiſtrates vnto his Church, the chiefe Emperours, *Conſtantin* the great, and *Marcian*, hauing aſſembled the *Nicene* and the *Chalcedonian* Synodes, againſt the blaſphemies of *Arrius*, *Neſtorius*, and *Eutyches*, they them ſelues were preſent and did gouerne the Diſputations, and ſitting among the Biſhoppes, did with them heare and examine matters, and gaue iudgement: and by their power and authoritie kept the Biſhoppes & other diſputers within the boundes of the Scriptures, of good order and modeſtie: yet ſo, as *Conſtantin* was not aſhamed to call him ſelfe, a fellowe ſeruant with the Biſhops: and *Marcian* ſaide in an Aſſemblie, that he would be preſent at the Synode, after the example of *Conſtantin*, not to ſhewe his power, but to confirme the faith, that the trueth being foũd out, diſſentions might be ended.

Proportione tamen cauſarum & ſeueritatis ſeruata.

2. Chro. 17. & 29. & 34.

Euſeb. vita Cõſtan. li. 3

Decret. diſtinct. 96.

The ſumme therefore hereof is, that it is the office, right and due of God alone, to preſcribe men a rule howe to knowe and worſhip him: that it belongeth to the Miniſters of the church, ſyncerelie to propounde that doctrine which is deliuered them from God: that it is the Magiſtrates duetie, to ſee, that the Miniſters doe faithfullie performe their charge which is committed vnto them, without humane corruptions and additions: eſpeciallie, in eccleſiaſticall controuerſies, when neede requireth, to aſſemble Synodes of learned men, and ſuch, as they & other wiſe men ſhal iudge to be meete to be employed in ſuch a Synode: & being cõuented, to gouerne them, that all things may be duelie and orderlie carried: to determine and giue ſentence

» tence togither with them: and by his authoritie to maintayne
» thoſe thinges which by common conſent, haue bene decreed.
» Theſe offices and dueties men confounde and corrupt diuers
» wayes. Somewhere the Magiſtrates, ſometimes the Biſhoppes
» plucke vnto them ſelues that whiche belongeth onely vnto
» God: ſomewhere the Magiſtrates take the Biſhoppes due from
» them, ſomewhere the Biſhoppes, the Magiſtrates due: whyleſt
» that eyther flatterers doe perſwade Princes, that their ſubiects
» may by right be compelled by them to allowe and embrace
» without any further knowledge or exception, whatſoeuer they
» ſhall thinke good concerning Religion: or whyleſt Popes and
» Biſhops by their lawes doe wholie ſhutt out and exclude the
» Magiſtrates from the ordering of Religion, & hale vnto them-
» ſelues the only authoritie of calling togither Synodes, of thoſe
» alone which are their ſworne men, and of gouerning them, &
» in them to decide and decree any thing what ſoeuer: leauinge
» nothing vnto the Magiſtrates, but as if they were their ſer-
» uants, to execute and mainteyne with the ſworde, all their de-
» crees, as if they were diuine oracles.

Thou haſt nowe hearde moſt Chriſtian Reader, our full ſenſe and meaning deliuered out of the worde of God and the teſtimonie of antiquitie, in the name of all the Diuines and Miniſters before ſaide, by the penne and ſtyle of the moſt worthie, ſounde, and holie diuine that hath liued in theſe our dayes, renowned amongſt all: eſpeciallie for his zeale to giue vnto the holie image of God the Magiſtrate, his full due. Nowe lett vs ſee if our lawes, if the publike and authorized interpretations of our lawes, if our wordes in the foreſaid Treatiſe of eccleſiaſticall gouernement, agree not fullie with it. Concerning our lawes, there is not found any expreſſe lawe which determineth the eccleſiaſticall way of defining controuerſies, whiche is the thing we here ſpeake of. It is true in deed, that the prerogatiue of her Maieſtie is to puniſhe all ſchiſme, hereſie, error, whiche ſhe knoweth by the worde of God to be ſuch, but that authoritie though it concerne Eccleſiaſticall cauſes, yet it is not eccleſiaſticall, taking eccleſiaſticall ſtrictlie for that which is the

proper

proper office and dutie of eccleſiaſticall perſons, as in this queſtion it is to be taken. Wherefore the wordes of the Statute go plainlie & directlie: *All authoritie which hath heretofore, or may lawfullie be vſed for the viſitation of the eccleſiaſticall eſtate, and correcting of abuſes.* Where we ſee plainlie, it ſpeaketh not of the eccleſiaſticall offices to be done of the miniſterie or eccleſiaſticall ſtate, but of the ouerſeeing and correcting of them, & that by ſuch authoritie as either *hath bin or may lawfullie be vſed for the ſame endes*: not for all endes, as namelie for anie part of the Miniſters office in deciding of controuerſies: ſo that to know the full authoritie of the Magiſtrate, wee are ſente to the practiſe of our godlie Princes paſt, and to that which maye be lawfullie done of them in this behalfe. Wherein I will not attempt to declare it my ſelfe, but they who haue bin by authoritie allowed to ſet downe the meaning and practiſe of our lawes, ſhall ſpeake. Firſt in the Apologie of the Engliſh church written by that famous man *M. Jewell*, after hee had ſhewed the Magiſtrates authoritie out of the worde of God, and had ſet downe the practiſe of Chriſtian Emperours in gatheringe the Counſelles, as of *Conſtantin*, the *Nicene*, of *Theodoſius* the firſt, that of *Conſtantinople*, of *Theodoſius* the ſeconde, that of *Epheſius*, of *Marcianus*, the *Chalcedone* Counſell, hee ſaieth, *But then* (will ſome ſaye) *ſome Chriſtian Emperor gathered the Councell, becauſe the Romane Biſhop had not then growne vnto this height: No, nor then did he ſitt togither with the Biſhoppes in Counſell, or at all did interpoſe his authoritie againſt any part: yes in deed, as* Theodoret ſaieth, *The Emperour* Conſtantine *in the* Nicene *Counſell, did not onlie ſitt with them, but alſo did admoniſhe the Biſhoppes, howe the cauſe ſhould be made knowen out of the Apoſtolicall and Propheticall writinges.* Theodoſius *the Emperour* (as ſayeth Socrates) *did not onelie ſitt among the Biſhops, but alſo ouerſawe, or was ouer the handling of the cauſe, and rente the writings of the Heretikes, and allowed the ſentence of the Catholikes. In the Counſell of* Chalcedon *the ciuil Magiſtrate with his ſentence condemned* Dioſcorus, Iuuenal, Thalaſſ. *for heretikes, and iudged them worthie to be deprived from their place in*

the Church. In that of Conſtantinople 3. *the ciuill Magiſtrate* Conſtantin, *not onely ſate amongſt the Biſhoppes, but alſo ſubſcribed with them. So in the* Aracuſian *Coũſell, the honorable Legates of the Princes, did not onely giue their voyces amongeſt the Biſhoppes, but ſubſcribed. Whereupon he inferreth: Might theſe chiefe Prelates and Honorable men ſubſcribe in the Counſell, and might not Emperors and Kings?* And after, pag. 168. *Nowe if this were lawfull for thẽ being ciuill Magiſtrates, and ouer the common wealthes, wherein haue our Princes at this day offended, that they being in the ſame place, the ſame ſhould not be lawful for thẽ?* And pag. 169. *We, as we haue ſaid in chaunging Religion, haue done nothing raſhlie or inſolentlie, nothing but with great deliberation. And after hauing proued by manie examples their authoritie of Prouinciall Synodes,* he ſaith, pag. 276. *Neither is this waye newe or vnheard of to vs: for we haue had ſometimes in* England *Prouinciall Synodes, and by lawes made at home, haue ordered our Churches.*

Thou haſt ſeene by this, what hath bin practiſed of all Chriſtian Emperours, & namelie, thoſe of the Empire of this our lande. Nowe thou ſhalt vnderſtand, howe publike authoritie hath allowed and interpreted theſe lawes, touching her Maie. authoritie againſt the Ieſuites, againſt whom they would maintayne it to the full. Doctor *Bilſon* pag. 240. lin. 4. to the papiſtes obiecting, *We confeſſe Princes to be defendors of the faith, and aſſiſters of the Church with their ſecular might and power: you auouche them to be ſupreme moderatours and directours of all ſpirituall things and cauſes without reſtrainte,* he anſwered, *You finde no ſuch thing in our wordes or deedes as you reporte of vs, we confeſſe Princes to be ſupreme Gouernours, that is, as we haue often tolde you, ſupreme bearers of the Sworde, whiche was firſte ordeyned from aboue, to defende and preſerue as well godlines & honeſtie, as peace and tranquillitie amongſt men: we giue Princes no power to inuent newe Religions, to alter or change Sacramentes, to decide or debate doubtes of faith, to diſturbe or infringe the Canons of the Church.* And pag. 242. lin. 12. *Againſt the precepts of Chriſt or Canons of his Church, we giue Princes no power, moſt*

1. Tim. 2.

true,

true, we doe not: mary by the Canons of the Church wee doe not meane the Popes bulles or Decrees, nor the parciall iudgementes of ſuch Councilles as he hath aſſembled for his faction and framed to his fancie: theſe be late, violent, and wicked intruſions, but the ancient and godlie rules of Chriſtes Church, generallie receyued of all good Chriſtians, and generallie confirmed of all good Princes, theſe be the Canons which Princes in duetie ſhould not, nor in equitie may not ſubuert, if they will be taken for faithfull defenders, not for wilfull oppreſſours of Chriſtes Church. For if in temporall things Princes may not diſſolue the lawes of their progenitors, nor fruſtrate the liberties of their people againſt reaſon and iuſtice, howe much leſſe ought they to violate the true Canons, and euacuate the good orders and Diſcipline of the Church, cõcluded by ſo manie godlie Fathers, confirmed by ſo manie worthie Princes, and ſettled in ſo manie ſundrie places and ages. Conſtantin (*ſayeth* Euſebius) *confirmed the Canons which the Biſhoppes had agreed on in their Synodes, leaſt the Rulers ſhould infringe them.* And pag. 243. line laſt, *hauing denied that we giue the ſpirituall ſword to Princes, and ſpoken much what the Papiſtes make the ſpiritual ſword, pag. 247. lin. 15. he concludeth thus: And therfore, as Preachers by their office haue inſtruction and direction in all thinges, both temporall and ſpirituall, to compare them and pronoũce them conſonant or diſſonant with the lawe of God, ſo Princes haue compulſion and correction annexed to their ſwordes, as well for ſpirituall cauſes as temporall, or rather of the twaine, to ſee godlines and honeſtie preſerued amongſt men, then foode and rayement prouided.* And pag. 252. to the Papiſt obiecting: *The rites and ceremonies of the Church, are not in the Princes power.* Hee anſwereth: *To deuiſe newe rites and ceremonies for the Church, is not the Princes vocation, but to receyue and allowe ſuch as the ſcriptures and Canons commende, and ſuch as the Biſhoppes & Paſtors of the place ſhall aduiſe, not infringing the Scriptures or Canons. And ſo for all other Eccleſiaſticall thinges and cauſes, Princes be neyther the deuiſers nor directors of them, but the confirmers and eſtabliſhers of that which is good, and diſplacers and reuengers of that which is euill: which power we ſay, they haue in all thinges*

The Princes authoritie in Eccleſiaſtical cauſes

and

and cauſes, be they ſpirituall, eccleſiaſticall, or temporall. And in the next lines, to the Papiſtes obiecting: *And what for excommunications and abſolutions, be they in the Princes power alſo?* He aunſwereth: *The abuſe of Excommunication in the Prieſt, and contempt of it in the people, Princes may puniſhe: Excommunicate they may not, for ſo much as the keyes are no parte of their charge. But theſe particulars if we ſeuerallie diſcuſſe, wee ſhall neuer ende: the generall rules on which our aſſertion is grounded, may be ſooner propoſed and reſolued.*

Nowe that we haue ſeene howe by publike authoritie and allowance the point of her Maieſties authoritie hath bin debated, interpreted, and concluded of, fullie agreeable to God his worde: let vs compare withall our wordes in the booke he ſpeaketh of. Where agayn we lift vp the ſecond voyce of trueth and obedience, & ſaye: *This we ſee that all Chriſtian Emperors obſerued, that whē anie cōtrouerſie aroſe either of doctrine, or of orders and ceremonies, they cōmaunded the Cleargie to cōſult and determine therof, according to the Scriptures, who aſſembling togither in counſell, obeyed their commaundement. Their concluſion then by authoritie of the Emperor, was cōmanded euerie where to be obſerued, and the like hath bin done by the Chriſtian Kings of France and Spayne: yea and of this our Britayne alſo, in gouerning their Eccleſiaſticall ſtate, by the aduice of the Cleargie of their Dominion. But it will perhappes be ſayde, that for Princes to ſubſcribe to the determination of Prieſtes* (as they call them) *were no ſupremacie but a ſubiection.* We anſwere, *It is no ſubiection to men, but to God and his worde, to doe nothing in theſe matters but but by the faithfull aduice of them, that knowe his will, and are bounde to teache it vnto all men: No more then it is to bee counted a ſubiection for a Prince in ciuill affaires, to followe the aduice of wiſe and faithfull counſellours. Whereby wee ſee, that if Gods ordinances were not playne in the Scriptures, yet reaſon it ſelfe would conclude, that if in temporall matters, a wiſe Prince will doe nothing of weight, without the counſell of wiſe men: Howe much more in God his buſines, which are of greateſt importance, ſhoulde they not decree anie thing without aduice of them that be learned*

Pag. 139. 140. 141. of the diſcours

in theſe matters? And if all Princes by Heathen wiſe mens indgementes, are ſo rulers, that they are ſeruantes to the lawes and to the common Wealth: Why ſhould it be accounted for any diſhonor vnto Princes, to be obedient vnto the lawes of God their Father, and to ſerue the commoditie of the Church their mother.

By all this thou ſeeſt the ſumme of all wee ſaye, to be, that the controuerſies of doctrine and of ceremonies, ought to bee debated by the lawfull Synodes of Miniſters called togither by the Magiſtrates authoritie, and what they determine agreable to Gods worde, to be confirmed, what otherwiſe, the Magiſtrate may reiect, and that in theſe matters he ought to vſe the aduiſe of the Miniſters: all which hath bin more fullie, plainlie and directlie ſaide and allowed by authoritie. If ſuch hues and outcries be made for this, as after ſubtill and vndermining, or at leaſt ſimple minded traytours, who *impugne, reiect, and ſett a ſide her Maieſties authoritie, Who aske from her the chiefeſt part and duetie of her Kingdome: What ſhould haue bin done of vs, if we had ſayed as publike authoritie hath ſaid & allowed, We giue Princes no power to decide and debate doubtes of faith,* and if we had ſaid, *That Preachers by their office haue inſtruction and direction in all thinges both temporall and ſpirituall, to compare them and pronounce them cõſonant or diſſonant to God his Worde,* if we had ſaide, *to deuiſe newe rites and ceremonies for the Church, is not the Princes vocation, but to receyue and allowe ſuch as the Scriptures and Canons commende, and ſuch as the Biſhoppes and Paſtors of the place ſhall aduiſe not infringinge the Scriptures and Canons?* Then we ſhould of this man haue bin not onely accuſed, but indited, arrayned and condemned in one day, at the leaſt for *ſimple minded* traytors. But we knowe, that publike authoritie & they them ſelues allowe more then we haue ſaide. Yet I would to God the miſerie had heare fallen vpon vs: yea I would to God it might be doubled on vs, ſo that it did not much redounde to the diſgrace of her Maieſtie, the opening of the mouthes of her ſworne enimies the Papiſtes, the wounding of the hartes of the weake Chriſtians, her Maieſties moſt obedient ſubiectes. Wherein I beſeeche him

D. Bilſons booke pag 240.

Pag. 247.

Pag. 252.

Howe D. Brid. ſlaunders redowne to the diſgrace of her Maieſtie, the hartning of the papiſtes and woundinge of her ſubiectes.

for the Lords cauſe, with patience to heare vs a little thus ſpeaking vnto him. Our good, louing, and learned Brother M. *Bridges* (for your iniuries done vnto vs, we haue alredie remitted and would not mencion them, if we were not conſtreyned thereto) when you ſpeake of iudging of controuerſies, you acknowledge wee doubt not, two ſortes, the one proper to God, which may be called *Diuine*, the other to man, whiche may be called *Humane*. For ſo the Apoſtle ſaith: *If anie ſeeme to be ſpirituall, or a Prophete, let him knowe that the things whiche we write, are the commandementes of God*, thereby ſhewing that the *diuine iudgement* of commaunding, preſcribing, limiting, and appointing of trueth & error, in doctrine, diſcipline, rites and orders (for of theſe laſt the Apoſtle here eſpeciallie ſpeaketh) belongeth to the Lorde onely, but the diſcerning belongeth to euerie one that is ſpirituall, and much more to the Prophetes. Nowe then out of this place agayne we gather that *humane iudgement*, which is nothing elſe but decerninge by Gods worde what is trueth in theſe matters, is double, the one common to all *ſpirituall men*, the other ſpeciall *of Prophetes* or Miniſters, for ſo the Apoſtle ſayeth: *If anie be ſpirituall or a Prophet*, ſhewing both were to acknowledge and diſcerne of his writings in theſe pointes: The Propheticall power of diſcerning, is, by the power and gift of interpreting the Scriptures, to ſhewe the meaning and trueth of God in theſe matters, or to ratifie and allowe it in others, & conſent vnto other hauing rightlie vſed this gift, as one that hath authoritie and ſpeciall gift to interprete and iudge of interpretations, as in the 29. verſe: *Let the Prophetes two or three ſpeake, let the reſt iudge.* And verſ. 32. *The ſpirites of the Prophetes are ſubiect to the Prophetes.* Which thing if it were here where giftes were both ordinarie and extraordinarie, much more where they are onelie ordinarie. This iudgement or diſcerning may be called *Miniſteriall*, as being proper and incident to the Miniſters calling. This you our good brother, M. D. *Bridges* will not giue, I dare ſay, to the ciuill Magiſtrates, for then you will haue none allowed for Magiſtrates, or fullie capable of the ſame, which are not

1. Cor. 14. 37.

not able by the ſpeciall gifte to interprete, to teache, to conuince, whiche are as proper actions of the Miniſters of the worde, as are ſeeing to the eye, hearing to the eare, and goinge to the foote, the holy Ghoſt him ſelfe bearing witnes. Rom. 12. 4. 5. 6. 7. and Tit. 1. and 1. Tim. 3. Then let vs come to the decerning of trueth in theſe matters belonging to euerie ſpirituall man. Who is called ſpirituall of the Apoſtle, ſo farre as being inlightned of the ſpirit by the preaching of the worde, by the interpretation of the Scriptures, & by the diligent meditation of them, he is reſolued in his conſcience of the true ſenſe and meaning of Gods worde, whiche is the minde of Chriſt. This is manifeſt by the Apoſtles wordes, who comparing the naturall man and the ſpirituall togither, ſayeth, That *the ſpirituall mã iudgeth all things, but him ſelf is iudged of none*, and he giueth the reaſon, ſaying: *Who hath knowen the minde of the Lorde? but we haue the minde of Chriſt.* This hath a double vſe, the one *common to all Chriſtians*, which is vppon this warrante, to confeſſe the trueth and ſuffer for it, though Princes perſecute it, though Councelles generall or particular decree a thouſand times the cõtrarie. For as far as by the aforeſaid meanes the conſcience is conuinced, and manifeſtlie conuicted of the word of God: ſo farre, it hath *the minde of Chriſt, and is to be iudged of none.* From hence it is, that the Apoſtle ſayeth, *I ſpeake as vnto them that haue vnderſtanding, iudge you what I ſaye:* and of ceremonies, *Iudge with your ſelues, Is it ſeemelie that a woman pray vnto God vncouered?* And our Sauiour with Paule ſayth: *Looke none ſeduce you:* and all Chriſtians muſte haue their ſenſes well exerciſed, *to diſcerne betweene good and euill.* And agayn, *Trie the ſpirites, whether they are of God or no.* So *Origen* ſayth: *Doe you that which is written: One ſpeaking, all* the reſt, *Examine: Whyles then I ſay, what I thinke, trie and iudge what is right and what not.* Now this being cõmon to all Chriſtians, hath ſpeciall vſe in Magiſtrates & Elders: in Magiſtrates ciuil, in Elders eccleſiaſticall. In Magiſtrats, that whatſoeuer he findeth ſo reſolued of in his conſcience, hauinge vſed the meanes beforeſaide of interpretations of his learned miniſterie,

1. Cor. 10.
Mat 24.
1. Cor. 11.
Heb. 5.
1. Iohn 3.
Origen. in Ieſu Naue, hom. 2.

ſterie, they ſhould by their authritie cõmande it, allowe it, yea if his Miniſterie ſhould reſiſte it, & oppoſe them ſelues againſt it, he is to force them to accepte, or cauſe them orderlie to be depriued, & newe put in their places: ſo did *Solomon* with *Abiathar*, ſo did all the godlie Kings of *Iſrael*: and this we alwayes graũt vnto the Magiſtrate. The Eccleſiaſticall vſe is for the Elders, and all accepted into the Coũſel, to make it the direction of their iudgement and gouernement in the Churche, which the Apoſtle doeth giue them, Rom. 12.6.7. & 1. Tim. 5.14.15. Wherefore nowe good Maſter Bridges, conſider if you giue the firſte of theſe two, that is the ciuill iudgement to the Magiſtrate, If you ſaye, hee muſt aſſemble the Synodes, appointe the places, the tymes, prouide that they whiche bee contentious, and breake the orders of the Synode, be worthilie and according to the qualitie of their faulte puniſhed: wee haue done the like, and doe as fullie and as largelie as your ſelfe.

If you giue them more then this, either it muſt be diuine, and then you blaſpheme in moſt horrible manner, whiche wee doubt not, is farre from you: or elſe it muſt bee meerelie eccleſiaſticall, and then beholde, how many (as it were) an hoaſt of holie men you haue againſt you. Firſte, the moſt famous and Chriſtian Emperour commeth in, ſayinge vnto the Miniſters: *You are Biſhoppes of thinges within the Churche, and I ouerſeer of thoſe without the Church.* And the Emperour who ſayeth, *That is was not lawfull for him to deale in thoſe cauſes. That he would not determine of* Arrius *his hereſie, but cõmitted it to the Synode.* Then will *Ambroſe* bringe in the Chriſtian Emperour, ſaying, yea by lawes confirming, *That it was not for him to bee iudge among Biſhoppes, That in a cauſe of faith or eccliſiaſticall order, he ſhould be iudge, that was like in function, and ruled by that ſame kinde of right.* Then ſhoulde you heare *Ambroſe* him ſelfe, ſayinge: *Surelie if wee ſurueye the courſe of the diuine Scriptures or ancient times, who is there, that can denie but in caſe of faith, I ſaye of faith, Biſhoppes are wont to iudge of Chriſtian Emperours, not Emperours of Biſhops:* yea and you ſhall haue the allegation of this authoritie ſette downe

Euſeb. 4. li. de vita conſtrut.

Ambro. lib. 5. epiſt. 32.

Ibid.

downe by publike allowance as a ruled caſe, in this wiſe: *That Ambroſe in theſe words doeth not generallie diſlike, that Princes ſhould meddle with Religion or make lawes for Christ, but affirmeth that which we confeſſe, that Princes be no iudges of faith.* Yea you ſhalbe anſwered by the ſame publike allowance, that *Athanaſius* in reprouing *Conſtantin for appointing his pallace to be the tribunall ſeate of eccleſiaſticall cauſes, and making himſelfe the chiefe iudge and arbitror of thoſe controuerſies, diſproueth not our aſſertion: becauſe wee* in Englande, *doe not make Princes chief iudges and arbitors of eccleſiaſticall controuerſies.* Then you ſhall heare *Auguſtin* nipping the *Donatiſtes, that they preferred the Emperors iudgement before the Biſhops*, alſo that the Emperour *not daring to iudge of the Biſhops cauſe, cõmitted it vnto the Biſhoppes, that he through the Donatiſtes importunitie, gaue ſentence in the matter*, for the which *he was to craue pardõ of the Biſhoppes*. Then would the ſame further teache you, to diſtinguiſhe in this reſpect the Eccleſiaſticall matters, whe ſpeaking of the *Donatiſtes* ruſhing on the Catholikes, he ſaieth, *that it was neither by eccleſiaſticall lawe, nor the Kinges lawe*, euen as the Scripture doeth diſtinguiſhe *Gods matters and the Kings*, giuing the miniſterie of the one to ſpirituall men, the lordſhip and Soueraintie of the other vnto Princes. Then will B. *Iewell* ſay vnto you, that although with vs he truly againſt the papiſts mainteyne, that theſe matters & aſſemblies not only *appartain* to Princes, but alſo that they were to gather them, to ſitte in them, to ſee them well ordered, to heare matters orderlie debated. And as the Emperour ſaith, *to take in hande with the miniſterie the examination of the trueth, being one of them, & much deſiring to be their fellow-ſeruant, to ſubſcribe, conſent and determine with them:* (all which in this diſcourſe and diuers other we confeſſe to belong vnto the Magiſtrate:) yet *it is neceſſarie, whyleſt the Prieſtes and Biſhopps be learned and godly, that they doe all theſe things by diſcretion of the Prieſtes and Biſhops*: yea and that *he graunteth that ſuch Counſelles hath had their names of Biſhops, and were called* Cõcilia Epiſcopalia, *for that matters were ſpeciallie ordred by the diſcretion & iudgemẽt of the Biſhops.*

D. Bilſons booke. pag. 176. lin. 21.

Athan. epiſt ad ſolit. vit. de gent.

Auguſt. in pſal. contra perDona. & epiſt. 68.

Epiſt. 166. Epiſt. 162. Lib. cont. epi. permẽ. cap. 7.

2. Chro. 19. ver. 8. 11. & 1. Chro. 26. 32.

Socra. lib. 1. cap. 9.

Defence of the Apol. 6. part, cap. 11 diuiſ. 11. pa. 658. & cap. 12. diuiſ. 4. pag. 674.

Wherefore M. *Bridges*, ſeeing you muſt of neceſſitie fall into open blaſphemie, or intitle the Magiſtrate with the Paſtors office, or with all thoſe learned men ſpeake as we ſpeake: what meane you firſte to make her Maieſtie to clayme a power ouer the Church and conſciences of men, whiche not onely the lawe of God, but not her owne lawes giueth her? whiche either muſt take the Crowne from the heade of Chriſte, to which height from her harte ſhe abhorreth to climbe, or elſe muſt pull her downe from her Princelie Throne, and bringe her to the Biſhoppes chayre, or which is monſtruous, haue her ſett her right foote in the one, and her lefte in the other. Why doe you ſo directlie not onely graunt, but with bigge wordes affirme that which with publike authoritie to ſtoppe the mouthes of the Papiſtes hath directlie, truelie, and often bin denied, to the great honor of God and her Maieſtie? Why doe you wounde the conſciences of the weake, whileſt you by publike allowance doe write, publiſhe, and defende, directlie contrarie to that which hath bin by the like authoritie long before, and agayne of late, publiſhed and allowed? Why doe you make the Biſhoppes in your booke directlie cõtrarie to themſelues, in gining to the Prince not onelie *this prerogatiue, that ſhee ſhould rule all eſtates and degrees committed to her charge by God, whether they be eccleſiaſticall or no, and reſtrayne with the ciuill ſworde, the ſtubburne and euill doer*, but alſo that ſhee ſhould be the principall auctor and iudge in deliueringe *and miniſtring the worde*, for the deciding of controuerſies, whiche they vnder the authoritie of the whole conuocation houſe haue expreſlie denied? Wherefore if the loue of vs can not drawe you, yet let the authoritie of the Lorde enforce you, the iudgement of all antiquitie bende you, your duetie to her Maieſtie, your weake brethren and the Biſhoppes fullie perſwade you, to conſent to the trueth, and leaue your ſlaunders.

In the Arti. of the ciuill Magiſt.

Anſwere

Anſwere to the thirde Section.

THis ſection beginneth with a diſiunctiue Sillogiſme fullie ſet downe in this ſorte: *Here our brethren declare who they are, whom before they called* Cananites *and* Foxes, *not the common aduerſarie, but the brethren at variance:* ſo that either they meane vs, or it muſt light on them ſelues, Nowe it is not likelie wee would call our ſelues ſo, therefore out of doubt wee meant them. The *ſillogiſme* is formale, but the propoſition is vntrue: we denie your *either*. Howe proue you it? Why, thoſe (will you ſaye) with whom you would be reconciled, you called *Foxes, Cananites, &c.* Did we ſo? Where? In what page? In what line? O monſtrous vntrueth, would we be ſo giddie, as in three or foure lines to call them *Cananites*, whom wee call our brethren, would we be ſo fayne reconciled with *Cananites* and *Foxes?* Nay, if his affections haue not here made him farre blinder then thoſe which runne their head againſt a hard ſtone wall, he would haue reaſoned thus. They would not bee at one with thoſe whom as Cananites and Foxes, they woulde haue *driuen away:* But they would be at one with vs as with their brethren, they ſeeke it, deſire it, and ſhewe the meanes howe: therefore we are not the Cananites, the Foxes, &c. Yea but further he addeth, we in ſeeking peace by giuing reproches, ſtrike alarum to the warre. Then let not the Lorde bee mercifull vnto vs. *Why, you call vs* (ſayth he) *at the firſt daſhe, ſcoffing Hammonites, conſpiring Arabies, giuers of falſe charges like Sanballate.* God forbidde wee ſhould ſo farre forgett our ſelues. We haue here moſt manifeſtlie & moſt euidentlie written the contrarie. Firſt, the compariſons we vſe doe ſhewe it manifeſtlie: For the Ieſuites, who dayly laugh at vs both, calling ſome *Anglo-puritani*, ſome *Caluino-papiſta*, and geſting at our building in the Church, we compared to *Hammonites*. The trayterous papiſtes wee compared to the Conſpiratours of *Arabia* and *Aſhdod*. The ſubtill Atheiſtes or Temporiſers, who with *Sanballat* heretofore ſpake vs both fayre, tooke opportunitie when the Biſhoppes vrged ſubſcription, and the

the ſtrife waxed whote to accuſe vs, indite vs, putt vpp articles againſt vs, as ſeditious, breaking her Maieſties lawes, whiche before (though their ſinnes were more reproued when wee preached then when we were ſilent) they neuer durſt do: theſe I ſay, we aptlie compared vnto *Sanballat*. Secondlie, if his good will was ſo ſo ſmall, as not to ſee (for it was eaſie inough to anie that liued in that time) whereto our compariſons ſerued: Why yet did he not marke that we dealt plainlie, comparing them, not to ſuch, but to Prophetes, and by the word yea manifeſtlie oppoſed as contrarie our brethren and *Hamonites*, our Prophetes and conſpiratours, &c? Laſtlie, if all this could not weighe with him, yet were our writings ſo brutiſhe that he would thinke vs more ſimple then a goſſe, which will run from the Foxe, yea ſo ſimple as we would deſire to bee at one with ſcoffers, with conſpiratours, with *Samballats*, and haue them to ioyne with vs againſt them ſelues: for if we were agreed with them, there were no common aduerſaries to vs both, againſt whom we ſhould ioyne. Why then (will he ſay) did you mention them heare? Why Maſter *Bridges*, knowe you not why? Haue we not directlie tolde you why? That by theſe we declare with what we are moued ſo earneſtlie & publikelie, to ſet foorth the way we deſired, of peace. That you alſo might at laſt haue had your harte broken and melting, & readie to accept ſo Chriſtian an offer. And this the coherence of our wordes, the playne forme of a connexiue Syllogiſme vttered by the verbe of *relation* or time: *When we are ſubiect to all theſe, we can finde no way for the reconciling of brethren* (not of our enimies) *then this following*. This I ſaye ſheweth ſufficientlie, why we added theſe things, that by repeating the calamities common, and alſo the grieuances proper, wee might ſhewe what neede there was of peace. But nowe wee can not cleare our handes of complayning of them, as ſuch as vndermined, reuyled, diſplaced, and grieuouſlie afflicted the miniſterie: yea & by conſequent plagued the Church. No in deed, neither will we ſeeke to doe it, but ſeeing we are vrged by him, we will ſtande to the proofe of euerie particular. Yet did wee

not

not call them falſe prophetes, as hee is no aſhamed in playne and direct wordes to charge vs, but Prophetes. No then (will he ſay) why compared you them to ſuch a man? We anſwere, not tò deſcribe them as falſe prophetes, but to ſhew how ſuggerlie they dealt with manie, and yet in the end did vndermine them, promiſing to ſome who had ſubſcribed according to the Archb. godlie interpretations, that they ſhould haue a copie of the ſame, which after they could not gett. To others, that they ſubſcribed with this and that condition, but afterwarde their names were muſtred in one ranke with the reſt, as beinge all vnder the ſame coullors. That others were promiſed after this ſubſcription, much fauour and protection againſt their euill diſpoſed and popiſhe enimies, which yet afterwarde they felte as the ſhadowe of a naked tree in the latter end of a whote and drie Summer, being rather more moleſted in their Commiſſaries court then before, yea euen touching theſe matters of the vſe of the booke, and that by haling and pulling of ſentences generallie ſpoken, as if they had ſpeciallie bin ſpoken againſt the booke of Common prayer, whereof one was euen driuen to this point, that openlie in the pulpit he muſt reuoke his ſayinges, or elſe a freſhe depart from his Church. This was the vndermining wee meant (whiche if you needed not (as you ſaye) your excuſe is the leſſe, that offended without anie vrgent neceſſitie) of the perſons, not as you would turne it, to auoyde the appearance of it, of the *buylding in the Church.* Is not this vndermining alſo, to make a man to ſweare to anſwere to Articles which he might not ſee, till afterward, and then to vrge him vppon his othe, not onely to confeſſe the matters wherewith he is charged, *but anie ſuch thing, or anie thing ſoundinge that way*, and not onelie *of publike ſpeache*, but priuate, *when or where ſoeuer they were ſpoken*, and not onely the things, but the *wordes*, and not onely the *wordes*, but the *occaſion whereon, the manner howe, the reaſon why anie ſuch things were ſaide*, and that not of one but euerie Article, to the nuinber of 17?

The proofe of the vnder mining.

M.C. and others.

Of the multitudes in diuers places.

M. T.

M. F.

Reuylinges (he ſayeth) is not their practiſe, lette the worlde iudge by this which followeth.

Reuyling proued.

When the Articles were firſt vrged vpon all Miniſters by the Archd. and Commiſſarie, the Archd. hauinge appointed one of the Miniſters to preach, & calling him to him would threaten kindnes on him, that he meant not well in the cauſe, the Paſtor aunſwering modeſtlie, he would ſpeake the trueth with ſobrietie and as he ought, as neare as he could, he went vp him ſelfe, and taking occaſion to ſpeake of indifferent matters, vppon the place of the 1. Cor. 11. touching the womens not cōming into the Congregation bare headed, and the men vncouered, he openlie before hande determined that ſuch as did refuſe to ſubſcribe to thoſe Articles were ſuch, as diſalowed her Maieſt. authoritie, and refuſed to allowe the faith and Miniſterie of this Church to bee the true faith and anie lawfull Miniſterie. The Miniſters ſomewhat grieued with this rough beginning, determined before hande ere the courſe of lawe paſſed, to goe to the Biſhoppe, thinking thereby to obteyne more moderation of him, if not for the matter it ſelfe, yet for the maner of dealing: Being come, they ſende two before with ſupplication, to deſire to knowe his L. pleaſure, if they ſhould come togither, or in what ſorte he would accept them to conference, becauſe that they were manie. He at the firſt, before manie Gentlemen and others draweth out certayne accuſations not yet drawen into Articles, which concerned one of the ſaide Miniſters: and hauing read them, ſayeth, *You are boyes, princokes, &c. and will you teache all others?* and hauing repeated a reaſon (though otherwiſe collected then deliuered) againſt priuate baptiſme, which was, that the Apoſtle 1. Cor. 11 oppoſeth their priuate houſes, & priuat actions done in them, to the Congregation and the Sacramentes publikelie adminiſtred in them, *Ergo* (ſaieth the Article) Baptiſme & the ſupper of the Lord muſt not be adminiſtred priuatelie: If I had a boye (ſayth the Biſhop) in Cambridge, who would make ſuch reaſons, I would britche him, but I will make you knowen for ſuch as you are, and, I trowe, I am able to proue hereſie (he meant Anabaptiſtrie) againſt you: which yet hee neuer could doe. Well, ſeeing you are come thus diſorderlie, come togither

ther to me in the after noone, or elſe I will ſuſpende you all. Being come in the afternoone, after ſome freſh charges made, that we meant to rayſe tumultes, and by number to out-face our Superiours, leaue was giuen to vs, to propound our doubtes, then began a graue and godlie man of good yeares, yea ſo iudged of by the Biſhop him ſelfe, to proue that the booke of *Common prayer* contayned or tollerated an vnpreaching miniſterie, and ſo in that reſpect was contrarie to the word of God: which reaſon with the proſilogiſmes of the antecedent being at his commandement, reduced vnto a ſillogiſme, and the Biſhop vrged with ſome partes of his owne writings heretofore: he anſwered, *You are a foole, and can ſaye nothing, holde your peace, let another ſpeake.* Not long after, an other reaſoninge about circumciſion by occaſion, ſaide, hee thought the foreskinne which was cut off, was not the outward Element of the Sacrament, no more then the filthines of the fleſhe which the water carried away: wherevpon the Biſhop ſtopped his mouth with a ſufficient anſwere, and ſaide: *He was a dolt*, asking another, if that were his iudgement or no.

In this aſſemblie *Iunius* and *Tremelius* were taxed as hauing done much hurt by their tranſlations, as in an other aſſemblie before that with other Miniſters, and after with other graue Miniſters ſent from ſome of their Honors for fauor, they were ſomewhile called *Drunken Germanes*, otherwhile cried againſt with theſe outcries: *It was pitie that euer they were borne*, they haue done ſuch hurte in tranſlating the Scriptures: he woulde haue them once againe tranſlated. And all this was, becauſe they had in their Annotations diſcouered (though not newlie, for they haue witneſſe of all times & antiquitie to beare them out) ſome contrarieties of thoſe partes of the Apocripha whiche are appointed to be read in the Church with the holy Scriptures. The next day, a Miniſter ſomewhat directlie, though with modeſt wordes, charging the Archd. then preſent, with ſome vncharitable dealing, vpon occaſion offered by him ſelf: the Biſhop ſaide, *Haue him away, let him goe home and skoolde with his wife.* In another Aſſemblie not long after, of manie

Biſhops, ſome Deanes, and ſome Ciuilians, a certen Biſhopp preſent, reaſoned with one of the Miniſters about the place of Matthewe 25. which ſayeth: *They exerciſe Dominion, but it ſhall not bee ſo with you.* The Biſhop aunſwered: It was meant of tyrannicall dominion, as in the 1. Chap. of Peter, the 5. ver. becauſe the worde *katakurieuouis*, being compounded, did there ſignifie, and in 1. Pet. 1. 2. *Tyrannicall dominion.* To which the Miniſter replied, that it was not ſo.

Firſt, becauſe Saint Luke vſed in ſteede of it, the ſimple worde, which could not beare that ſignification. Secondlie, becauſe in both places, not Tyrannie and lawfull Dominion, but lawfull Dominion and a Miniſterie in the one place, and lawfull Dominion and example of lyfe in the other place, were oppoſed. Thirdlie, becauſe Maiſter *Iewell out of Cyprian*, & other Authours, had mainteyned that interpretation. To whiche he agayne was aunſwered, Maſter *Iewell* might ſo doe, but the worde in compoſition ſignified as they had ſayde. To which when the Miniſter for truthes ſake replied, The *ſeauentie Interpretours* vſe it otherwiſe, and for proofe repeated in Greeke the place of the Pſalme, *Rule in the middeſt of thy enimies*, ſpeakinge of that rule, of all others fartheſt from Tyrannie: He looked whotlie on him, and ſayde: Will you followe the *Septuaginta* in their whole tranſlation? To whiche, aunſwere was made, no, but they may well be alleadged for the vſe of a greeke worde. Then hauing nothing further to ſay, hee looked ſtedfaſtlie on him and ſayde: *Thou boye, beardleſſe boye, yeſterdaye birde, newe out of the ſhell,* Muſt not the ſpirites of the Prophetes be ſubiect to the Prophetes?

About that time, two Miniſters, who before had ſubſcribed with great limitation and exception, being called for, about a letter, and well rattled by the Biſhoppe, to one ſayinge: *Michael* the Arch-angell (my Lord) gaue the Deuill no ſuch wordes: he fiercelie turned about and ſaide: *Michaell? thou mee?* To the other, ſaying: I beſeeche you my L. let vs rather vndergoe anie puniſhement, then ſo bee iudged of: He aun-

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ſwered: Vnder-goe aſſe, vnder-goe gooſe, vnder-goe foole, as you are phantaſticall in your opinions, ſo are you in your wordes. Where diddeſt thou euer reade, vnder-goe? I omitte manie vnſauorie vowes, as, If euer you preache, and doe not ſubſcribe ſimplie, hange me vp at Tyborne, and ſuch like. Theſe are too manie, which haue proceeded from thoſe two of the reuerende Fathers, who are renowned for mildnes, whiche we neuer recompenſed with vnduetifull ſpeach, whiche we would haue buried in perpetuall forgetfulnes, had we not bin forced to proue our wordes, that we were *reuiled*.

Next in order doeth followe, *The diſplacing of the Miniſters, whiche hee excuſeth with theſe two reaſons, that they did it with griefe, for their demerites, That they could not doe otherwiſe vnleſſe they ſhould mainteyne them againſt them ſelues:* But they are both ouerthrow and their freſhe coulour taken from them by their owne practiſe, for then the like cauſes would haue brought foorth the like effectes towardes others. For then, why did they not yeelde the ſame libertie to all Miniſters whiche would by othe, promiſe, and bande, haue tied them ſelues vnto the ſame peaceable behauiour, whiche ſome graue and godlie Miniſters of *Suffolke* and *Warwikeſhyre*, were dimitted withall, and not vrged to ſubſcribe. If compaſſion of the poore Miniſters oppreſſed with charge of wife and children, hauinge no other meanes of liuelihoode had moued them in the one, where was leſſe wante that way: Would it not haue done it in the other? If pitie on the people who by this meanes were lefte deſtitute had vrged them, why ſhewed they not the like mercie and bowelles of compaſſion to Congregations of greater multitudes? Eſpeciallie, why gaue they this aunſwere to ſome, makinge humble petition for their Paſtors libertie, *Wee are your Paſtours, thoſe you ſue for, are but our ſubſtitutes*: to others, ſome complayning of their ſeldome hearinge of good preaching, they likewiſe aunſwered, *Learne to practiſe that in one quarter, which you hearde in the former.*

But the true cauſe was, that manie being commended vnto their fauour vnder the former conditions, by two moſt honorable and auncient Counſellers, thoſe whom they tooke by reaſon of their yeares, and other eſpeciall graces aboue their brethren, would not be ſuffered to take ſo vnreaſonable a repulſe, if by anie meanes the B. would be perſwaded by thoſe H. perſonages: thoſe they permitted, leaſt it ſhould haue made their doings to be better looked into: The others by name ſent to them vnder the ſame hope, they would not vouchſafe to heare. At leaſt-wiſe, why did they not graunt that libertie in their ſubſcription to all that woulde and deſired condicionallie to ſubſcribe? From *diſplacing* we come to *grieuous afflicting*: which thing he vtterlie denieth, vnleſſe it were *cauſed by our demerites*. A light cauſe, yea an humble ſupplication to her Ma. and the whole Parliament, allowed by publike authoritie ſuing to thē ſelues alſo as to Fathers, may with them be cauſe of cloſe impriſonment. But is it no grieuous afflictiō, by ſuſpenſion ſo to be hanged for a yeare or two betweene hope and diſpayre, as in the meane while they muſt ſee the wages of their labours eaten vp by loyterers, Nay, whiche is the verie temptation of *Lotte*, their righteous ſoules muſt bee vexed with ſeeing, beholdinge and hearinge the ignorance, the prophane ſpeaches, & the euill example of thoſe thruſt vpō their charges. They them ſelues of the wicked defamed, reproched, ſcoffed at, and called ſeditious, and rebellious, cited, accuſed, and indited, and yet no redreſſe to be founde. All this they pacientlie beare, and came dailie to the Congregations, to the prayers, to the Baptiſmes, and to the Sacramentes, and by their example and admonitions, kept many from abuſes, whereto raſhnes of zeale would haue carried them: yet nowe for their labour by you they are (to their great griefe) openlie ſlaundered, *to refuſe the publike miniſterie of the word and Sacraments*,

Pag. 41. lin. 33.

A thing whiche euerie Congregation can and muſt needes by teſtimonie of the whole Pariſhe, refell. A thing whiche is almoſt impoſſible, but that you your ſelfe ſhould know the contrarie. A thing whiche our Supplications, offered vnto their

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Honors, wherin we acknowleged the miniſterie of the church of England in the worde preached and adminiſtration of the Sacraments, as touching the ſubſtance to be lawfull: This alſo our daylie practiſe in all without exception conuinceth to be as falſe as anie thing of ſuch reſpect may be true. And although to ſuch as you are, who ſwarme with Deanries, double benefices, penſions, aduouſans, reuerſions, &c. Thoſe moleſtations ſeeme light, yea vpon euerie irreligious mans complaint in ſuch things, as many times are incredible, to be by the Purſuiuants ſent for, to paye two pence for euerie myle, to finde meſſengers to defraye their owne charges, to ſuch as can hardlie with that they haue, clothe and feede them ſelues and their families, it is not onely grieuous, but as farre as a wordly trouble may be, a verie hart-burning. It is grieuous to a free-man borne, to a free Miniſter, ſo to be brought into a ſlauiſh ſubiection vnto a Commiſſarie, as at his pleaſure, vpon euerie trifling complainte, to be ſummoned: and comminge there, at the leaſt with vnneceſſarie expenſes, maſterlike anſweres, yea ſometimes open reuylinges to be ſent home agayne. If *Jerome* in his dayes was ſo earneſt againſt the Deacons and Archd. for lifting them ſelues vpp aboue the Miniſterie, what woulde hee haue ſaide, if he had ſeene the inſolencie of theſe times? Other particulars we will omitte, becauſe wee are loth to rippe vpp manie things whiche without particular mencioning of perſons, times, occaſions, and ſuch like circumſtances, can not well be diſcuſſed: theſe fewe may ſufficientlie ſhewe, that beſides diſplacings, we are (without our deſeruing) ſubiect vnto too manie afflictions, eſpeciallie at ſuch mens handes, who ſhould at leaſt deale with vs as Nources and Fathers.

The laſt point that by conſequent (for ſo we ſayde, not that they did it directlie or as taking a delight in it) they plagued the Church *With a famine of hearing the Worde of God*, did ſo by the euidence of it, aſtoniſh him, that it draue him from the modeſtie of a diuine, the vſe of his memorie, the diſcerning faculties, and the tender harte of a Chriſtian: for is it anie modeſtie to charge vs with that horrible ſinne, that contrarie to *our*

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consciences, we haue wrested so manie examples against them, whereas he is not able to proue, that wee haue wrested anie, or vsed anie reuyling word: much lesse, that wee haue done it against our consciences? His memorie and discerning facultie, surelie fayled, when he obiected to vs, that to bring them into the compasse of such plagues, we our selues would bee marshaled with Priestes, *Which name wee* (saieth he) *shunne*. For if he had learned to distinguishe betweene the perpetuall offices, teaching and administring of holy things, and the shadowes of sacrifycing, and other priestlie functions, hee would neuer thus grosselie haue filled his lines with such a cauill. Nay, if in this line he had but remembred his owne wordes, that as in regarde of sacrificing he calleth them *Priestes*, so in regarde of their perpetuall offices and seruices, he calleth them Ministers: he might well haue thought that with the Apostles we may often allude to, nay directlie applie those things whiche haue ceremoniall shadowes in them, and yet neither inferre the ceremoniall names or things them selues. Did not M. *Iewell* as Whitakers, Raynoldes: yea all the late writers, yea our translatours at home and abroad perceyued this quidditie, that when they alleadge such places, to proue any parte of the Ministers duetie, they did admitte the name of a Priest, which yet they shunne in their writings, translations, &c. vpon this verie reason, *Because the holy Ghost doeth not any where attribute it to the Ministerie of the Gospell?* Why, doe those allowed writings defende our translations to haue done well in auoyding that name, if there be no daunger at all in it? But you may easilie see he was out of the way, when he was driuen to come in agayne by this turning. How be it, it is too lamentable, that his sense was so taken away, that hee denieth that those multitudes or Congregations, which in three monethes had so manie starres, yea euen the thirde parte, either taken frō them, or couered with such a cloude of suspentions, as they could not for a long time, nay some not to this day, receyue anie light from them, or others for them: that yet he dreameth men are cloyde with preaching. This (if he had but considered

Apoc. 7.

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the great complaint of all the ſhyres, almoſt of her Maieſties Dominions by generall, by particular ſupplications, by the mouthes of all their Burgeſſes, as it were by all their voyces, denying that whiche hee hath affirmed) might haue made him blushe, to ſay, the Churches were *aboundantlie repleniſhed with Preachers*. The courſe of the Scriptures which would haue euerie Church furniſhed with *a Teacher and a Paſtor*, as with two eyes, *with Elders*, as with feete, *with Deacons*, as with handes, otherwiſe accounting them lame or impetfect, would vndoubtedlie weepe teares of bloud, if it had his naturall affections & capacitie to think vpõ the blindnes of ſo manie thouſande Churches, which before had no eyes of Preaching Miniſters, & now ſo manie which had but one a piece, to haue that alſo put out? Yea but (ſayth he) they neede not (God be thanked) *wander from the Eaſt to the Weſt for it*. The Lorde bee prayſed, her Maieſtie doeth *let the Goſpell run*, & would haue it *glorified alſo*: But doeth he thinke this puniſhement (eſpecialie in the kinde though not in the full meaſure) can not bee brought into the Churches as long as betweene *New-caſtle* and *Dower* one may come to a ſermon? It commeth much to one paſſe in wiſe-mens iudgement, when their dull hearers, who will hardlie come to the ſermons in their owne pariſh, be ſent 5.7. and 12. yea many times in ſome ſhyres 14. 20. miles, to heare it elſe-where. For they will as ſoone wander from one coaſt to an other, as ſeeke ſo farre the preaching of the goſpell. It is yet harder when diuers that ſhould haue encouraged thē, haue made men paye twelue pence a Saboth for being abſent from their pariſhe Church, it being vndoubtedly proued, they went to heare a Sermon elſe-where. But let vs heare howe he proueth vs glutted: Becauſe we are waxen ſo wanton (ſayeth he) as if *we can not haue it when, and of whom we will*, wee will not heare it: (for this latter parte of the ſentence either himſelfe or the Printer ſhould haue ſupplied) which is as much as to ſaye, when one is oppreſſed with the diſeaſe *Pica*, ſo that hee can not eate anie thing but pitche, or what he luſteth after, he ſhould be cured by eating no meate at all: but by turning his

Rom. 12. 5. 6. 7.. Ephe. 4. 11. 1. Cor. 12. 28

2. Theſ. 3. 1.

luſt into the rage of famine. If you can this way keepe them from looſinge their luſt without harme, yet *Saint Paule* hath taught vs other phiſicke, who when the people hunted, ſome after *Paule*, ſome after *Apollos*, did not admoniſh the *Corinthes* that becauſe they were glutted with teaching, they ſhuld heare and be taught more ſeldome, but ſtirred them vp, that becauſe
1.Cor.1. they were yet *as babes, and had neede of milke, yea carnall*, and
1.Cor.3. neede of playner inſtruction, that they ſhould heare more diligentlie, and although they *abounde in knowledge and all giftes,*
1.Cor.12. *and had Teachers, Paſtors, & Prophets: yet they ſhould all couet after ſpirituall giftes, and eſpeciallie that they might propheſie.* And to ſpeake the verie trueth, there is nothinge amongſt vs nouriſheth more this euill, then the vnequall hande the Biſhops eartie in their ouerſight of the Churches: for whyleſt here and there as it were an eare of wheate in a bundel of darnell or cockle, there is a ſufficient and diligent Preacher, which by dailie Catechiſing feedeth the yong, and by more ample proceeding, buyldeth the reſt to perfection: there are ſo manie either vtterlie dumme, or for want of ſtirring vp and kindling their giftes, ſo colde, ſo ſeldome, and ſo bare in their preaching as it infecteth manie with to ſtrong ſpice of his ſinne, ere they be aware: whereas if according to the commandement of the Lord Ieſus, euerie Church had their owne to doe theſe duties orderlie and continuallie, and by continuall cenſures, the Miniſters did louinglie helpe one another, and repreſſed carefullie this offence, it would quicklie be remedied. Hitherto I haue ouerskipped one diuiſion of this ſection, pag. 8. in the laſt ſixe lines, that I might without diſturbance followe the matter he had begun: wherefore I returne with great pitie and compaſſion, becauſe I finde him begging in euerie line, and yet dare not giue away the trueth from my brethren. You cõfeſſe (ſayeth he) that we are bleſſed *with a happie Regiment, & that not in a meane degree, then if theſe afflictions be generall to all learned and faithfull Miniſters, and that alſo euen directlie for that Chriſtian and happie gouernement:* it muſt of neceſſitie follow, that it can not be truelie ſaide of them, *that it is ſo happie:*

pie: then it muſt alſo followe, that ſeeing *they pretende it is all for this happie regiment, that they are ſubiect to theſe afflictions,* that they are not *the godlieſt,* yea that then *they vnchriſtianlie* and vnhappilie reſiſt the ſame, and ſtriue *againſt their own conſciences and confeſſions, and the bleſſings of God.* I perceyue it is truely ſaide, *a beggers Scrippe is neuer full,* for he that feeleth ſweetnes and eaſe that way, will neuer indeuour to gett with labour and ſweat. If you could haue borne the colde ſweate which you ſhould haue fallen into by prouing of all this, you would neuer haue taken it for granted: that we ſaye, all theſe afflictions are generall to all godlie & learned Miniſters, whereas in the next foure lines we expreſſlie ſaye, and you acknowledge we ſo ſaye, that on both ſides *there are godlie, moderate, & learned men.* Then would you haue proued vs aſſes, not begged vs (as you doe nowe) for innocents, in making vs ſay, we are afflicted directlie for this Chriſtian and happie regiment, which we bleſſe and prayſe. Then would you haue proued, that we meant to call the Biſhops vrging of ſubſcription, her Maieſties happie and bleſſed regiment, at leaſtwiſe you would haue proued, that whoſoeuer refuſeth the one, caſteth awaye the other. There is no bodie ſo babiſhe (I thinke) that can not diſcerne betweene her Maieſties wiſedome, mercie, goodnes, loue in her gracious Regiment, who by her lawe neuer vrged this ſubſcription, and betweene your vnlawfull and vnmercifull enforcing of the ſame. Which Trueth is ſo apparant and manifeſt to him that wil peruſe the Statute, as nothing can be more open. Firſte, by the ende of the Statute expreſſed in theſe wordes, and beginning thus: *That the Churches of the Queenes Maieſties Domions, may bee ſerued with Paſtours of ſounde Religion, be it enacted, &c.* Whereby it is euident, that this was made as a braſen Wall to keepe out Papiſtes & other Heretikes out of the Paſtours chayre: which the Biſhops haue made ſo ſtrong a corde to pull men (by their owne confeſſion) of ſounde religion, out, as in manie places it pulleth down the chayre and all. Secondlie, this is manifeſt, by the forme of ſubſcription which is in the verie wordes of the Statute thus:

Ptochou pera ou pimplatai.

Pag. 14. 1. 36.

The Statut againſt the ſubſcripti͂o vrged by the Biſhops.

That he ſhall declare his aſſent, and ſubſcribe to all the Articles of Religion, which onely concerne the confeſſion of the true Chriſtian faith, and the doctrine of the Sacramentes, compriſed in a booke intituled, Articles whereupon it was agreed, &c. Whiche if you compare with the Archb. Articles of ſubſcription, you ſhall finde they differ as much as a playne way and a pit-fall. For ſhe by her lawe requireth ſubſcription onely to Articles compriſed in a booke: he requireth ſubſcriptiō to three whole bookes, and euerie part of them, that nothing in them is contrarie to the worde of God. Shee requireth it to thoſe Articles which concerne the confeſſion of the true Chriſtian faith, and the doctrine of the Sacramentes, Hee to all the Articles without limitation: Shee to thoſe onely which concerne the foure mēcioned braūches, ſo they alſo, if they cōcerne other things, we are freed frō this ſubſcriptiō vnto them: He that we ſhould ſubſcribe to all things in all three bookes, yea to the large volumes of Homilies, whereof one concerneth the ſweeping and keeping cleane of Churches. And by this we may vnderſtand howe vnhappie we were, that neither their pathe of this moderation preſcribed in that holy Acte of Parliament could bee trode in by the Biſhops, nor the wiſedome of the Law-makers (who vnderſtanding the doubtes concerning Ceremonies & gouernement of the Church to growe) founde it good to relieue mens cōſciences by this way, could be followed, but that muſt needes be taken which ſweepeth cleane the pulpitt of ſo manie Preachers, and locketh the doore of the Church ſo faſt, that no key can open it to many mens conſciences. Howe ſoeuer it be, it would haue beſeemed them for the peace of the Church, to haue layde on our ſhoulders no heauier burthen, then the Articles of the Conuocation houſe: wherein by the motion of ſome, they thought good to giue a publike teſtimonie to the booke of Conſecrating Archb. Biſhops, Prieſts, and Deacons, which they haue not done to the booke of Cō-mon prayer (the one in the eyes of manie of that houſe being golde, and the other peraduenture but lead:) yet they doe not require ſubſcription vnto it, nor doe not denie but ſomewhat

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in it may be contrarie to the worde of God. Elſe, what meane they to ſaye, *neyther hath it anie thing of it ſelfe ſuperſtitious & vngodlie?* All which notwithſtanding, it may haue in it foule abuſes, and manie inconuenient and offenſiue ceremonies. For the braſen Serpent, once a Sacrament, but after by *Hezechias* burned to pouder: was remoued not onely as ſuperſtitious, but alſo vngodlie, though not in it ſelf, but in the abuſe thereof. Many ceremonies alſo may bee neither ſuperſtitious nor vngodlie, and yet in other reſpectes inconuenient, vnneceſſarie, and idle, and ſo contrarie to the worde of God.

By this good Reader, thou mayſt vnderſtande, that D. *Brid.* hath played the boulde begger, in ſaying (without profe) not only that he thinketh, but alſo that we *pretēde to ſuffer all theſe afflictions for withſtanding her Maieſties happie Regiment.* No no, the cauſe of all this euill, & the ſpring of all this miſchiefe was, the burning deſire of the Biſhoppes, to haue their authoritie by the teſtimonie of the whole Cleargie approued, at leaſt ſo farre, that it is not contrarie to the worde of God: whiche if it be ſuch a parte of her Maieſties regiment, as without it, the ſame can not be acknowledged of vs for happie, and gracious, then we perceyue, that they holde it, not as a conſtitution humane of our lawes, which may vpon good aduice bee altered: but to be of ſo neare coniunction with her Maieſtie, as her Crowne, and their Rotchets, muſt liue and die togither: at leaſt howſoeuer her Crowne may dye before their Rotchets, yet it can not with the continuance of the happines of her Regiment, ouer-liue their Biſhoply ornaments.

An Anſwere to the fourth Section

IT is as you ſaye, an other queſtion, *By what authoritie theſe our Treatiſes were publiſhed,* It is as manifeſt a begging and demaunding of that in queſtion, when you doe here without profe take for graunted, that we vſed *euill meanes in publiſhing them, and that it was againſt lawe.* For firſt, as long as the ende of the lawe is kept, which is to meete with ſeditious and erro-

nious writings, and we alſo bee readie to beare meekelie the puniſhment required by the lawe, to this ende, that the trueth may be made knowen, we thinke it not anie breache of the lawe, or that our Gouernours will interprete it to be done *againſt the lawe and authoritie.* Secondlie, if this be an euill meanes, then muſt he with the *blacke Coole* of his cenſure condemne thoſe men and thoſe writings, who haue in theſe latter dayes euen by this meanes mightilie brought abroade the trueth of the Goſpell. Thirdlie, we can not yet finde any Statute of her Maieſtie, directlie forbiddinge theſe meanes vſed with the cautions before ſaide: neither haue we hearde of any Proclamations of her Maieſties againſt the bookes here mentioned. Wherefore leauing this matter we proceede vnto his cauill of a whole page, where *becauſe we ſaide that by bookes alreadie written, and by Treatiſes latelie & nowe publiſhed, it may appeare we ſeeke that which at the leaſt in the iudgement of all true Chriſtians, hath no ſmall probabilitie (as we iudge neceſſitie) of trueth, out of the Scriptures, he gathereth we are to confident & bolde to eſteeme them as no Chriſtians, whiche acknowledge not great probabilitie for theſe matters out of the Scriptures.*

To which we anſwete, If he for the Biſhops can ſo handeſomelie wipe away the euidēce of the Scripture, that that whiche *Caluin, Beza, Peter Martyr, Viret, &c.* in their commentaries on the 12. of the Romanes, the 12. of the 1. Cor. 1. Ti. 3. *Bucer* in his booke *de regno Chriſti*, dedicated to Kinge *Edward*, *Danæus*, *Iunius*, and they all in ſundrie and diuers treatiſes haue written in this behalfe, it ſhall doe ſomewhat for maintenance of this collection. But in the meane time wee haue truely ſuppoſed, that the cauſe hath this probabilitie in the ſight of all ſounde Chriſtians, when wee ſee firſt ſo manie learned and godlie in both the Vniuerſities, of our iudgement in this behalfe: when we ſee ſo manie of the beſt learned: on the other ſide leaue the laſt Replie of M. *Cartwright* vnanſwered, yea when by authoritie diuers wayes, as much as we haue written and more, hath bin publiſhed and allowed in Print. For hath it not bin allowed and by authoritie printed, *That*

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this Diſcipline we ſeeke for, is not a humane imagination, But a diuine ordinance, That it is the other part of the worde of God, that vndoubtedlie he that denieth this, denieth the Sunne to ſhine at noone-day? Hath it not of *M. Raynolds* and other men bin publikelie proued out of the booke of Common prayer, M. *Nowels Catechiſme, the booke of ordayning B. Prieſts, and Deacons*, and other bookes publiſhed by authoritie, that wee may preache for, praye for, and by all good meanes ſeeke for this Diſcipline we deſire? Yea hath not the perpetuitie of the Eldershippe bin ſillogiſticallie proued out of Gods worde, & yet hath lien a whole yeare without any anſwere? And nowe when you come as one that will take away all this probabilitie, I am much deceiued if the Reader by one or two practiſes well obſerued, ſhall not be confirmed by this your defence, more then euer before. The one is, if he ſhall marke that you bringe for the moſt part no newe anſweres, but ſuch as by *M. Cartwright* haue bin diſcouered, whiche diſcoueries you will with a ſafe ſilence, leaue vntouched. The other is, If hee obſerue that (which is in theſe writers a cõmon practiſe) to tranſlate large ſentences, both out of Fathers and Scriptures, without deducting anie ſufficient reaſon out of them, to proue the matter in queſtion: which in this Preface you haue handſomelie followed, as ſhall after appeare. Wherefore leauinge the iudgement both of the neceſſitie and of the probabilitie to the Chriſtian Reader, I proceed to the ſeuerall partes of this Section. Where the firſt touching her Maieſties authoritie, hath bin anſwered before. In the next vpon this, that we required *the beſt learned, moſt godlie, and moderate men on both ſides, ſhould by her Maieſtie be appointed to debate all differences of faith betwene them and vs:* he gathereth, we glorie of our learning and godlines: *and that the thinges his brethren ſeeke for, may be well ſpared.* A moſt cunning workman is he, that vpon ſo ſmall a foũdation, can builde two ſuch mightie Towers againſt vs: but let vs ſee how he faſhioneth his worke. The firſt he gathereth out of the two tytles which were giuen to this booke: whereof the firſt is giuen (he ſaith) *for godlines and moderation*, whiche

In the epiſt. of M.B. before the newe Teſt. printed with authe.

wordes

wordes he putteth in a different letter, as if they were ours. But who soeuer will reade the tytle of our booke, which is, *A briefe and plaine declaration, concerning the desires of all those faithfull Ministers that haue and doe seeke for the Discipline & reformation of the Church of Englande*, shall finde wee speake not one worde of our moderation or godlines. Might wee not without boasting of moderation and godlines professe *Breuitie and playnes*, and is it vayne glorie with him to professe moderation and godlines, if we had vsed those speaches? But he will haue more aduantage in the second tytle, in that wee call it *A learned Treatise*. That in deede hath some more shewe, because the cause of it hath bin hitherto concealed from the Reader: which was that this Treatise was written diuers yeares past, by a learned and deepe Diuine, who hath bin after Master *Iewell* and M. *Nowell*, the chiefest Defendor by writings, both in our tongue and in Latin, of the trueth against the papistes: and was nowe only reuised and published by vs. Both because we had it in reuerent regarde for the learning of the man acknowleged of both partes: & because we thought it would appeare to be most voyde of percialitie, whiche was not written vpon the occasion of these late grieuances. Nowe what lesse duetie of thankfulnesse could wee performe to this learned mans labours, then to giue it the tytle of a *learned Discours*?

His second collection is yet more sufficientlie concluded in a connexiue or condicionall sillogisme, thus: *If (as we graunt) men that not onelie haue not these things we seeke, but also bee of another opinion, be moderate, learned and godlie, it may be so for anie thing he seeth amongst the vnlearned also, and then in generall, their learning, godlines, and modestie, shalbe no whit preiudiced, by the want or refusall of these things our brethren seeke for, & if it bring no preiudice to these three vertues: no more doth it to anie other, and so all these things may be as well spared as receyued, and so haue no necessitie in them.*

Surelie I thinke your selues M. *Bridges*, did partlie perceyue the vanitie of this reason, otherwise if you had thought this necessarilie deducted, you might well haue spared all your la-

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hour following, till this ſillogiſme of ſillogiſmes had bin aunſwered. But we will ſet the verie like before you and ſee if you will allowe it. Firſt, we make no doubt but you will acknowledge thoſe auncient Fathers which haue written, ſomethings erroneouſlie of free-will, and whereof manie haue other priuate errours cõdemned both of vs and the Papiſtes, alſo diuers Martyrs which haue died in that opinion of free-will (though not ſo groſlie helde as doe the Papiſtes) and other errours, alſo *Luther*, *Kemnitius*, *Cytraus*, and manie others which haue & doe by publike writinges mainteyne that the fleſhe of Chriſte is *reallie and bodilie in, or with, or vnder the bread*, in the Sacrament, for learned, godlie, and moderate men. Whereuppon, as good Schollers following you for our maſter, we reaſon, *If men that not onely holde not theſe truethes with vs againſt free-will*, and manie other errours, as namelie, *the bodilie preſence of the fleſhe of Chriſt in the bread and wine, but alſo doe directlie and plainlie vpholde the contrarie in their writings, be moderate, learned and godlie, it may be ſo for anie thinge he ſeeth amongeſt the vnlearned alſo, and then in generall the learning, godlines, modeſtie of theſe men ſhalbe no whit preiudiced, whiche mainteyne all theſe groſſe errours by this their maintenance of theſe errours, and refuſall of the trueth offered to them by others in all ages and by vs of late dayes, and if it bring no preiudice to theſe three vertues then not to any other, and ſo all theſe truethes may be as well ſpared as receyued, and ſo haue no neceſſitie in them.* And ſo wee will (for clearer euidence) adde all the hoſte of men learned, godlie, and peaceable which haue and yet doe write and contende for theſe truthes, are vayne, contentious, and ſeeke for moone-ſhine in the water, for things which haue no neceſſitie at all. M. *Bridges* could not be ignorant (I thinke) that euerie part of this Sillogiſme is not without a great ſcare. Firſt he vnderſtandeth that it followeth not, that if thoſe which holde contrarie opinions of trueth and errour, be godlie and moderate, that their opinions and maintenance of them is no preiudice to their godlines. For were not *Paule* and *Barnabas* learned, moderate, and godlie men, and yet was it not ſome

preiudice in part though not in whole, to blemiſh (though not
Paroxuſmos. ouerthrowe) the learning, godlines, and moderation of *Barnabas* who fell into a *ſharpe fitte* of contention with *Paule*, and would not yeelde to him in a matter of practiſe in the Diſcipline, who *thought it equall and right not to take him, who had*
Sunelthonta. *gone from them out of Pamphilia, and went not as fellowe with them to the worke?* Agayne, did it not agree well with the modeſtie of *Paule*, to ſtand in this one point of the practiſe of the Diſcipline vnto the full, not yeelding to the contrarie a jote, & yet to account *Barnabas* a learned and godlie man, not to ſuſpende, depriue him, &c. as you do vs for mainteyning againſt you, manie pointes of Diſcipline? Againe, although this wante bee for a time no vtter preiudice of their godlines and learning, yet an obſtinate refuſall hereafter when by this meanes it ſhould be conuinced againſt them out of the Scriptures, might preiudice it fowlie, if they reſiſted a knowen and manifeſt trueth? And ſo they might be godlie and moderate a while in our iudgement, as we our ſelues in yours, and yet after, if we or you refuſe a trueth made playne and euident, wee or you ſhould ſhewe want of learning, modeſtie and godlines. Finallie, he that can with the Apoſtle tell howe to diſtinguiſhe betweene errours which (*a*) *ouerthrowe the foundation, and which doe not*, and ſee with the ſame Apoſtle, howe ſuch as build, the latter ſhalbe ſaued, & *ſo* be godlie and moderate, and withall marke howe (*b*) he warneth that with the leaſt errours or *part of mans wiſedome, they corrupt not the Temple of God*: hee that can obſerue the ſame Apoſtle writing to the Corinthians, as to his (*c*) *brethren, as to wiſe men able to iudge what he ſayeth, as to ſuch as were to be commended for keeping his traditions*, and yet (*d*) refuting in them diuers errors, abuſes, yea a ſpice of idolatrie, & in matters of the gouernement of the church vrging his inſtructions as (*e*) *the commaundements of God to euerie one that is ſpirituall or a Prophete*: he may alſo eaſilie by this light as by the heate of the Sunne ſcatter all the clouds of this ſwelling Sillogiſme, which though it threaten rayne and thunder, is without both.

a 1.Cor.3. 13.14.15.
b 1.Cor.3. 16.
c 1.Cor.10. 1.15. & 11. 1.7.
d 1.Cor.10 14.cap.11.2. 3.4.
1.Cor.14. 30.31.32.&c
e 1.Cor.14. 37.38.

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In the thirde part of this ſection he ſayeth, there ariſeth a doubt, who ſhal appoint the queſtions, & who *ſhall iudge them ſufficientlie conſidered of, plainlie ſet downe without ambiguities, whether the parties, or her Maieſtie, their H. and the Moderators appointed by them.* To whiche I anſwere, as one maye ſeeke *knottes in a riſhe*, ſo he may finde doubtes where none are, it was clearely inough ſignified by vs, that with the direction of her Maieſtie, their H. or thoſe appointed by them, all theſe thinges ſhould by both parties be firſt agreed vppon, ere they went to the diſputation in writinge. Otherwiſe howe could they diſpute, if they had not queſtiõs to diſpute of: how could her Maieſtie, or any other appoint them to diſpute vpon queſtions, when both parties ſhould not agree to defende contrarie ſentences or axiomes? For (I hope) M. D. *Bridges* would not haue either partie enforced to defende and mainteyne anie thing which he was not perſwaded ſhould bee defended and mainteyned. Agayne, we had ſaid plainlie, that our deſire was *that all differẽces of weight betweene vs might be debated:* ſo that vnleſſe he thinke *the learned, moderate, and godlie perſons*, on both ſides by the direction of the moderators were ſo vnlearned, vnmoderate, and vngodlie, that without all ſhame, and with contempt of her Maieſtie, their H. or thoſe appointed by them, they would neuer agree without ambiguitie to ſet down the differences of weight betweene vs, hee neede neuer haue caſt theſe doubtes as much to be doubted as the falling of the skie: And therefore this his doubt is as much in effect as a determination that on our ſide or theirs there are *no learned, moderate, and godlie perſons*, to be founde, that before their Honors will deale either learnedlie, godlie, or moderatlie. In the next part of the Section we finde, that the date of the olde prouerbe, *Malice is a ſubtill Sophiſter*, is out, and that from hence forward it muſt runne, *Flat deniall of an expreſſed trueth, is a ſolde Sophiſter.* For hauing nothing with anie ſhewe to miſlike in this our offer, he falleth to flat and open denying that we haue aſſigned *anie other determiners of the iſſue then our ſelues*, which theſe reaſons following doe more then conuince

to be a manifeſt peruerting of our wordes. Firſt we haue giuen (him ſelfe being iudge) no more to one ſide then another, but we would not make the other ſide determiners of the iſſue: therefore neither would we graunt it to our ſelves. Secondlie, we refuſe not the equall iudgement of anie, after it hath bin proſequted vntill one parte yeelde or fall vnto manifeſt contradictions and abſurdities: Much leſſe doe we denie it to her Maieſtie and their H. or thoſe they ſhould appoint to bee ouer the debating of theſe controuerſies. Thirdlie, wee giue it ſo vnto her Maieſtie, and their H. handes, as *they ſhould haue the manifeſt light of the trueth appeare vnto them ere that they did communicate it to the people:* whereby it is manifeſt, wee accepted them as the moſt equall iudges to diſcerne on whether ſide, and when, and howe ſoone, the light of the trueth ſhould appeare, being thus handled, and ſearched out as we ſpeake of. Laſtlie, in expreſſe wordes we mencioned, and expreſſie named them for Iudges, *ſeeing it may pleaſe their Wiſedomes, who are to be Iudges, to conſider what we anſwere to thoſe things obiected.* Which wordes although to anie that obſerue but the phraſes of ſpeaches which are vſed to ſuch H. perſonages, are ſo manifeſt, as they can not be vnderſtoode otherwiſe: yet hee after maketh doubt who ſhoud be here meant, as though wee were ſo rude as horſe and mule, that we would humblie beſeeche *anie one on our knees, except it were her Maieſtie & their H.* which yet we ſay expreſſie in the ſame ſentence of their wiſedomes, whom we make Iudges. If in anie writings from the beginning of the world til this day, he can finde ſuch phraſes applied to anie other perſonages then ſuch, or reputed to be in their places, we will againſt our owne direct wordes yeeld him this point. Wherefore you make all men (I feare me) M. D. *Bridges*, to ſuſpect that you durſt neuer bringe your cauſe vnto this triall, elſe would you neuer with ſuch cauils, with ſuch bolde denialls of open truethes haue wiped your handes from ioyning with vs in ſeeking for this way of peace, or at leaſt wiſe you would haue with vs ſued for it, vnder this condicion, that we would haue taken her Maieſtie, their H. & thoſe

whom they ſhould appoint to be Iudges.

Anſwere to the ſeuneth Section.

IN all that firſt page there is nothing but manifeſt cauills & peruerting of our playne & direct meaning, Firſt he ſaith: *Our way ſett downe before, could not be ſaide to come naked of ornamentes of the Scripture, being proued out of the Scripture*: whiche is the thing we ſaide. For we ſaye, it ſhould not come naked with theſe cõfirmations of the Scripture onely, but ſhould alſo be beautified with all other ornamentes, which the *Scripture giueth to Synodicall Aſſemblies*, wherof there are diuers, beſides the bare, though ſufficient cõfirmations out of the ſcriptures, which may often times bee brought forth of one alone without a Synode, or the Synodical ornaments, that which we ſaid, That there ſhould be much order when the ſpirit of euery Prophet ſhold *be ſubiect vnto the ſpirites of the other Prophetes, and the iudgement of all ſhould be ſufficientlie heard, without ſtopping of free and ſufficient aunſwere*, is miſerablie and pitifullie handled by him. Who is ſo full of equitie in his interpretations, as contrarie to our whole and manifeſt diſcourſe before he infetreth we would fall to diſcourſinge in wordes, to prophecyinge as wee doe in Sermons, yea that yet wee looked for reuelations and demonſtrations from heauen. And vppon what grounde is all this?

Firſt, becauſe we ſaide out of the 1. Cor. 14. 13. 32. The ſpirite of the Prophetes muſt be ſubiect to the Prophetes, whiche (ſaith he) was ſpoken of extraordinarie prophecying: wherein he may be deceyued, ſeeing there is no reaſon to proue all this prophecying or conferring of their giftes to be extraordinarie: for the giftes of doctrine mencioned verſ. 26. proceedeth from ordinarie knowledge, verſ. 6. as the eſpeciall kinde of prophecying or applying of the Scriptures, graunted vnto ſome doth from reuelation, is as wel brought vnto this conference or cõmon prophecying yet this as the other more extraordinarie whiche he ſpeaketh of.

Secondlie, will not he be content that with all writers, olde and newe on this place, yea as you may ſee by one of the Biſhopes ſayings before mentioned, and the Biſhops of *Londons* Preface before the treatiſe of the Church, with all the Biſhops them ſelues, we may gather all mens interpretations, collections, &c. ſhould be iudged ſifted and tried by the reſt of the Prophetes?

Thirdlie, if extraordinarie Reuelations might be iudged of by the ſpirit, i. the gifts of the Prophets which ſatt by, who had not that reuelation, ought not much more the ordinarie interpretations and reuelations of God his Spirite by ordinarie meanes of reading, ſtudying, weighing, &c. be ſubiect to the ordinarie ſpirites of the ordinarie Prophetes? Becauſe they who are ledde with ordinarie giftes, may ſooner fayle in the vſe of them, then the other ledde with extraordinarie, of whiche we can finde of none euer to haue erred in their doctrines or interpretations, but being tried haue agreed with the Scriptures.

Fourthlie, that which is grounded on a perpetuall reaſon & equitie, as farre as it is vpheald by the ſame equitie, is perpetuall. But this order that the ſpirites of the Prophetes ſhould bee ſubiect to the Prophetes, is grounded on ſuch reaſon & equitie, and may be ſtill vphelde with the ſame reaſon, *that God is the God of order and peace*, not of confuſion. Therefore this rule that the ſpirit of anie one Prophet ſhould bee ſubiect to the ſpirites of the reſt, is perpetuall.

Fiftlie, the reaſon of the Apoſtle can not ſo be reſolued, but it will mainteyne this aſſertion of ours. The queſtion is this: The ſpirit of the Prophetes muſt be ſubiect to the Prophetes, the reaſon is: *for God is not the God of confuſion, but of peace.* So then let him forme it howe he can, and conclude the Apoſtles queſtion, with his *medium*, argument, and reaſon, and ſee if it will not as neceſſarilie inferre the one as the other. If hee make it thus: Where the God of peace and order ruleth, there muſt be peace and order, and ſo conſequentlie the Spirites of the Prophetes muſt be ſubiect to the Prophetes, Here hee ruleth,

leth,&c. *Frgo*, In this the propoſition beinge generall, manifeſtlie includeth our aſſertion, which is of ordinarie giftes: if he make the propoſition ſpeciall, it will be a falſe ſillogiſme, and not concluded rightlie. If he ſimplie tye the antecedent to the conſequent, or turne it to a connexiue or condicionall propoſition or ſillogiſme, it will ſtill come to one & the ſame iſſue, euen to proue the ſubiection of the ſpirites of the Prophetes to the Prophetes, as well ordinarie as extraordinarie.

Laſtlie, that which is in all Churches without exception & limitation belongeth to ordinarie, as well as extraordinarie giftes. But this was in all Churches of the Saintes without exception or limitation giuen by the Apoſtle: Therefore till hee proue an exception and limitation, his orders of hauinge the Spirites of the Prophetes, ſubiect to the Prophetes, belongeth to ordinarie as well as extraordinarie giftes. But in the next he is yet more exceedinglie out of ſquare, when as to vs alleadging, all ſhould ſtande in the euident demonſtration of GOD his Spirit, he concludeth againſt vs, that wee meant *miraculous reuelations and demõſtrations of Gods ſpirit, & not manifeſt euictiõ of God his word*: as if ordinarie reuelations and demonſtrations of Gods Spirit, were not alſo demonſtrations of Gods word, or as if euictions of Gods word were not Demonſtrations of Gods ſpirit, or as if what ſoeuer bee demonſtratiuelie concluded out of the Scriptures, is not withall a demonſtration of God his Spirit. Yea, ſeeing the Apoſtle ſpeaketh there of the maner of his teaching, which he wold haue all the Teachers of *Corinth* to followe, and ſayth, it ſhould not ſtande in mans wiſdome, but the euidence of demõſtratiõ of God Spirit, it is manifeſt that it doeth belong to ordinarie giftes, elſe this was then no leſſon to all their Teachers, nor is nowe to vs, for our maner of preaching. Nay, ſeeinge the Apoſtles then by the *commaundement of God taught the Goſpell out of the Prophetical writings*, and men ſearched the Scriptures, whether it were ſo or no, and Saint *Peter* calleth the *Propheticall Scriptures the more ſure worde*: it is manifeſt, that *the euiction of Gods worde* and neceſſarie collection out of the Scriptures, is a chief

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and principall demonſtration of God his ſpirit, and conteyned vnder it as much as a man vnder a liuing creature: by as honeſt a cauill we may ſay, he meaneth by the manifeſt euiction *of God his worde*, an vnwritten worde preached by the Apoſtles: ſeeing that as he may anſwere, vnwritten things can not nowe be manifeſt without a ſure teſtimonie of that written, ſo wee may ſaye, extraordinarie demonſtrations can not nowe bee demonſtrations to vs, without demonſtratiõ of Scripture allowing them. Yea that ye may feele with your handes, that hee went againſt the light of his conſcience (which the Lorde forgiue him) marke what he ſayth, adding to our wordes *as though yet theſe miraculous reuelations and demonſtrations of the Spirit of God were ſtill and in theſe matters to be expected?* Why addeth he to our wordes which was *onely demonſtration of Gods ſpirit*, opponed vnto *Lordlie carrying away of the matter with no ſubſtance of reaſon, to the authoritie, pregnancie of witte, and plauſible perſuaſion?* Why added he (I ſaye) *miraculous reuelations*, whieh are oppoſed to ordinarie reuelation and demonſtration of God his Spirit, but onely becauſe in his cõſcience he knew otherwiſe, this gloſſe of our wordes had no ſhewe nor colour with anie man of reaſon and iudgement? All the next vnto the tenth ſection, needeth no anſwere. For in the eight ſection to giue him ſelfe ſome ſcope, that which wee meant of reuyling of men, dead as of *M. Tremel. M. Knockes*, & other ſuch, he turneth to the allegatiõ of mens ſentences, wherewith they neuer greatlie troubled vs, and whiche in that ſorte and with that caution which he here mentioneth, wee will moſt gladlie embrace.

Agayne in the tenth ſection, it is but a *lye* that we *geſtinglie graunt the B. graue authoritie*, and his reaſon is as falſe, that we *allowe them no authoritie, but would in all reſpectes be equall with them*, for the authoritie which is a more reuerent eſtimation and credit for greater giftes, learning, wiſedome, experience, yeares, &c. we neuer will denie, nor yet did vnto our reuerent Fathers the Biſhops, whom we ſo call in trueth and ſynceritie.

So likewiſe all the nienth ſection, ſtanding vpon manifeſt ca-

uills before refuted, as whom we *meant by their wiſedomes*, and whom *we beſeeche moſt humblie on our knees*, whether they be the Biſhops or no, & manifeſt demaũding of that in queſtion, as, that we ceaſſe not *to plague them with vnneceſſarie contentions, that we approche nearer to the papiſtes*: that our *generall requeſt to their Honors, not to caſt away our offer, concerninge the meanes of reconciliation*, is a ſleeueliſh aunſwere, (whereas wee make it no anſwere, but a way or preparation to incline their Honors fauour, to regarde both our offer and aunſwere.) This ſection (wee ſaye) ſtanding on no other groundes then theſe, we will not ſpende our good houres in anſwering it.

An Anſwere to the tenth Section

IN this ſection the firſte, that is, the 25. pag. needeth no anſwere. For it is only ſpent in a floriſhing graũting of our anſwere, concerning the obiection of the Biſhops learning, to be ſufficient: and in repeating of his olde and ſhameles ſoung, That wee would with the *Anabaptiſtes* ſeeme (at the leaſt) to bring in a reuelation of Gods Spirit without apparant profe. In the next page, to the firſt place quoted, to proue that *Ezechias* and the Prieſtes did *not onely not refuſe the Leuites, but accepted in ſome ſorte the people to ſpeake and authoriſe their determinations:* He firſt permitttth the Reader to iudge, whether it ſerue to our purpoſe or no: and ſo doe wee, for ſeeing in the ſecond verſe, the holy Ghoſt giueth a reaſon of *Ezechias* his Regall decree to ſende for all Iſrael to the Paſſe-ouer, in ſaying, *For the King and the Princes with the whole congregation at Jeruſalem had helde a Counſell concerning the celebration of the Paſſe-ouer in the ſeconde moneth:* It is manifeſt, the whole congregation, and therefore the *Leuites* and people were accepted *in ſome maner to ſpeake and authoriſe their determinations*. For did they holde a counſel with the whole congregation, as with dumbe perſones, or to no purpoſe? at the leſt not to haue their free conſent when they could not obiect to the contrarie? and is not herein plainly the wiſdome of the Princes obſerued, that

before he drewe all to the publike ſeruice of God, hee would haue it determined in a free Aſſemblie and counſell of him ſelfe, his Princes, and with *the whole Congregation* at Ieruſalem, and then ſende his Decree vnto them. But the 23. verſe in expreſſe wordes ſayth that which we ſaye, for hauing mencioned in the 21. verſe, that the Iſraelites had celebrated the Paſſe-ouer, ver. 23. he mencioneth, *That all that whole congregation tooke counſell or decreed to celebrate the other ſeauen dayes*, & they *celebrated it*. Which, that it was the common and beaten way of the church, may apeare by the like euery-where in the ſame wordes expreſſed, 1. *Mucha. 4. 59.* and then Act. 15. 22. 22. What can be more plaine and expreſſe, then *That all that congregation of Iſraelites, all that after celebrated the ſeauen dayes with ioye, which conſiſted of the King, Princes, Prieſtes, Leuites and people*, did take counſell and make a decree? Were then either the Leuites or people refuſed? To proue *that thee Apoſtles, not onely not refuſed the Elders, but alſo accepted in ſome maner the people to authoriſe their decrees*, we alleadged ver. 23. of the 15. of the Actes, which depending on the 22. ſaith thus: *Then it ſeemed good to the Apoſtles and Elders, with the whole Church, to ſende choſen men, &c.* writing by them thus: *The Apoſtles, Elders, and Brethren, with the whole Church, to the Brethren, &c. For aſmuch as we haue harde, &c.* Firſt he anſwereth: *In deede here is a conference and debating holden of the Apoſtles and Elders, and in thoſe letters* (as ſome interprete) *the peoples name is mencioned*: though others referre the word *Brethren onlie to the Apoſtles and Elders*. May wee not knowe who that others bee, verelie whoſoeuer they bee, they giue the H. Ghoſt the lye: for the worde Brethren doeth commonly and ordinarilie ſignifie either the Church, as verſ. 23: *To the Brethren at Anthiochia*: or elſe being oppoſed to the Gouernours, *the people*, as is manifeſt by the expreſſe wordes, *The Apoſtles, Elders, and the Brethren*, elſe if Brethren ſignifie Apoſtles, how ridiculous is this ſentence, *The Apoſtles, and the Elders, and the Apoſtles*. But let vs ſee what he anſwereth further: *be it vnderſtoode of the people* (ſaith he:) *yet had not the people anie thing at*

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all to doe in the debating, conferring, diſputing, or determining of thoſe controuerſies, as ſhall (God willing) appeare in this learned Diſcours (he would ſay, In the Anſwere to this learned diſcours) But to the poynt we ſtande now on, what is in that cõference, wherin the yõger Elders, & leſſe learned, preuayled againſt the Elder & better leaned? Yea, did not Iames the Biſhop of Ieruſalem, determine all this controuerſie? Before we anſwere, let vs cõſider with whom he agreeth in this place. The *Ieſuites* in their Annotation on the 6. verſe, of this chap. ſaye: *The hereſies of our Proteſtantes, which would haue all men to giue their voyces, or to bee preſent in Counſels are refuted by this example, where we ſee none but Apoſtles and Prieſtes, or Ancientes aſſembled to diſpute on this matter, though manie deuoute men were in the citie then.*

By this you may ſee, who they be that would haue the people preſent, when neede is, in Counſelles, and in ſome maner authoriſe by their conſent, their decrees, and with whom in this point they agree, who denie this thing. Nowe let vs come to the partes of his anſwere: we ſaye, he giueth the holy Ghoſt the lye, in ſaying: The people had not anie thing at all to doe *in determining of thoſe controuerſies.* For the ſpirit of God ſaith thus, ver. 22. *Then it ſeemed good to the Apoſtles and Elders with the whole Church, to ſende, &c.* writing thus: *The Apoſtles, Elders, and Brethren to the brethren at Antiochia, &c. It ſeemed good to vs, being come togither in one, to ſende, &c. We ſent it. And it ſeemed good to the holy Ghoſt and vs, &c.* Secõdlie, it is to giue him ſelfe the lie: for before he graunteth the worde *Brethren,* implyeth the people, but theſe wordes, *we haue heard, We decree, it ſeemed good to vs,* are referred not onelie to the Apoſtles, and Elders, but alſo the Brethren, euen as directlie as in theſe wordes, *Be it enacted by her Maieſtie, the Lordes temporall, and ſpirituall, with the aſſent of the whole Court of Parliament, &c.*

Her Maieſtie, the Lords temporall and ſpirituall, & the whole Court of Parliament, are vnderſtoode to enacte: therefore by his owne graũt, the people were *gathered togither,* they alſo for their part and according to their place, *determined, decreed, and wrote, &c.* But he will ſay peraduenture, it is ſaide verſ. 6. *The*

Apoſtle and Elders came togither to looke to this matter, And Actes 16.4. *The Decrees were iudged by the Apoſtles and Elders*. This in deede proueth, that as we ſay, pag. 113. although the whole multitude came togither, *yet the Apoſtles and Elders came togither to inquire, and conſider of the matter in controuerſie*, the multitude hearde, and if need were, *ſhewed their reaſons*, and confirmed *by conſent the Apoſtles and Elders decrees*: but it is farre from prouing, that they had not anie thing to do at all *in confirming, or determining*. It proueth that the Apoſtles and Elders were the chiefe, the gouernors, the chief debaters and determiners: but it doeth not exclude the people frō theſe actions ſimplie and wholie. For the *whole multitude ſpake*, ver. 21. for the *Apoſtles and Elders with the whole Church, decreed*, ver. 22. You may alſo as well ſay, S. Iames, Actes 21.25. when he, the Elders, and Paule without Peter and the reſt, were aſſembled and ſaide of theſe Decrees, *We haue ſent, iudged, &c.* did in ſo ſaying ſhut out Peter & the reſt of the Apoſtles. You may as well conclude, that theſe ſpeaches, her Maieſties lawes, ſtatutes, &c. ſhut out the aſſent of the whole Court of Parliament. But ſayeth he, what is their here which maketh for the point in hande, *that the yonger, leſſe learned, &c. prenayled againſt the better learned*. I anſwere nothing. For it is a manifeſt vntrueth, that this is the pointe nowe in hande. The point is, that the more learned, admitted the leſſe learned to conferre, debate, and with them according to God his worde to determine, controuerſies: which thing this texte expreſſie proueth, if the Apoſtles were better learned then the Elders, or anie one Elder more then another. For both the *Apoſtles and Elders came togither, to ſee to the matter*, ver. 6. *The decrees were determined by the Apoſtles and Elders*, Chap. 16. 4. But lett vs marke his doubtie reaſon, which is, *Yea did not Iames the Biſhop of Ieruſalem determine all that controuerſie?* Where to omitte that verie vnproperlie he calleth *Iames* B. of *Ieruſalē*, whiche was an Apoſtle thorough out the world, and therefore at Ieruſalem alſo, and how ſoeuer as an Apoſtle he might haue eſpeciall charge of that place, yet he could not be a Biſhop, that is

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leſſe then an Apoſtle,as it were L.Mayor & the King at once:to omitte this,I ſay, either he ſpeaketh to no purpoſe in poſinge vs with this queſtion,or agayne he giueth the holy Ghoſt the lye. For if he meane he did togither iointlie with the Apoſtles and Elders, determine the controuerſie, it helpeth him not a whit: if without them and alone, the whole chapter is a witnes againſt him, which from the 6.verſ. where they are all ſaide to *come togither to ſee to the matter, euen vnto* the ende of their Synodicall Epiſtle,doeth euidentlie proue, that they iointlie came *to conferre,decide,and determine.* Yea the 16.Chapter,4. verſ.ſayeth expreſlie,*the decrees which were adiudged or determined by the Apoſtles and Elders.* Wherfore, in ſaying emphaticallie, *he determined, and in inferringe their one, Wee ſhoulde leaue of our contentions with our Biſhops*, hee in the one giueth the ſeconde time the Spirit of God the lye: and in the other he wholie peruerteth the purpoſe of S. Luke, which is to ſhewe, that all in their place ought to be freelie and lawfullie heard in a free and lawfull deciſion of controuerſies. I omitte howe vnreaſonable it were,to inferre the Biſhops authoritie vpon an Apoſtles, if that were true,he here taketh for graunted,that S. Iames *determined all this controuerſie.* For if he delay this and ſay he meant that the letter was framed aunſwerable to Saint Iames his iudgement, yet his wordes are directlie oppoſite vnto the texte, becauſe Saint Peter had before as directlie after much reaſoning of the reſt,concluded the trueth of the cauſe, with theſe arguments. Firſte, becauſe God had ſhewed from heauen, that he regarded not vncircumciſion in the Gentiles, verſ.7.8.9. Secondlie, becauſe the lawe of Moſes, that is the ceremonies,muſt eyther remayne as ſhadowes, and then contrarie to all their profeſſed faith, Chriſt were not come: or they muſt remayne to iuſtifie vs, other vſe the cerimonies can not haue, for they can not be perpetuall rules of our duetie vnto God and man,as the morall lawe is. Nowe that they coulde not iuſtifie,he proueth in ſaying, *We now beleeue to be ſaued by grace without the workes of the lawe, as the Fathers were.* The lawes of God neuer iuſtified eyther them or vs,vppon whiche

he concluded the *controuerſie*, that they were not bound to the ceremonies of Moſes lawes. Which foundation being laide, & the whole multitude by holding their peace, hauing declared their ſatisfaction, after ſome confirmation added, by Paule and Barnabas, by their experience to make yet more manifeſt the firſt reaſon of S. Peter: Iames onely partlie ſtrenghneth out of the Scripture Saint Peters firſt reaſon, partlie declareth his iudgement in what forme he would haue the determination and deciſion paſt, ſet down: namelie ſo as peace with their brethren and holineſſe were obſerued of them: whiche when the whole counſell of the *Apoſtles and Elders with the whole Church had had allowed*, and finallie determined, it was accordinglie executed: This *thing* as it is moſt manifeſt by the whole courſe of Saint Lukes *narration*, ſo if the Reader will ſee it more largelie debated, let him reade M. *Raynolds* and *Hart, chapt. 4. diuiſion the ſecond throughout.*

In the next he is miſtaken, for we meant the 1. and 2. verſ. of the firſt chap. of the Galathians, where if he looke agayne, he ſhall finde that we ſaid true, that the Apoſtle *accepted in ſome maner the people to giue further authoritie to their determinations and writings.* The next is as good as that which went before, for we alleadged the place of the Actes 11. 1. 2. 3. 4. 5. &c. to proue that Saint Peter yeelded to the challendge of ſome not ſo well inſtructed, meaning to beare with their contending againſt him, and peaceablie to giue them not only the hearing, but ſatisfaction, which thing the words inſerted by him ſelfe, manifeſtlie proue. Hee, according to his wonted equitie, vnderſtandeth vs, as if we meant Saint Peter had yeelded them the cauſe, where as we ſpeake onelie according to the point in hande, of not refuſing the challendge to defende their cauſe, with vs, in an equall and free conference, not of yeeldinge the cauſe it ſelfe vnto vs before the conference. Which meaning of ours, if he could not grope it by the purpoſe wee had in anſwering the firſt obiection: yet it was maruelous hee eſpyed it not by our words, which we vſed of thoſe with whom S. Peter pacientlie conferred, namelie that we ſayed, *they were not ſo*

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well inſtructed: which wordes could not be referred to any other thing but to the cauſe, wherein we acknowledged by that ſpeache, that they came to ſhort. But he ſayeth, *They yeelded to Peter.* Who euer made queſtion of that? So we will to them, if in this peaceable maner of dealing, in following in deed the ſteppes of Peter they giue vs ſatisfaction. He proceedeth and taketh vs vp for confuſion, as if wee had not ſpoken diſtinctlie inough, when as hauing ſpokẽ of *Hezechias, the Apoſtles, &c.* and quoted him the places, we adde, *who not onely not refuſed the Leuites, and Elders, but accepted the people in ſome maner to be hearde ſpeake, &c.* Seeing none but blinde Bayard could be ignorant, but that the Leuites muſt be referred to Hezechias, & the Elders to the Apoſtles, and the people in both places vnto both: which thing, his next wordes ſo interpreting vs, declareth, he knewe well inough: it is plaine, this was nothing but a ſhoing-horne, to pull on a page or two more, & to digreſſe to a newe matter, that ſo he might haue colour, idly to repeate almoſt the beſt part of two chapters, and in the ende pag. 30. to aske the Reader, if there were anie thinge to our purpoſe? Whieh being done, he yet out of thoſe verie examples, graunteth our concluſion, namelie, *that the Biſhops ſhould not for the forenamed reſpectes, refuſe vs in ſuch a conference as is propounded.* Onelie he cauilleth as if we would haue the people debators, and iudges of controuerſies: when as we onely ſayd *That the Apoſtles did accept in ſome maner the people to ſpeake and authoriſe their determinations*, to witte, in ſhewing their doubtes, if they had anie, and confirming the trueth by their free conſent, when they were ſatisfied. But withall, we muſt praye the Reader to obſerue, howe to make all this long recitall ſtrong againſt vs, he repeateth this oftener in one or two pages then the Cuckow her ſong in an howre, *That the King did this, and this, that he commaunded the Prieſtes, that they appoint not, nor charge not the King: and ſuch like obſeruations.* To all whiche, firſt we anſwer, that we neuer denied, nor gaue inckling to the contrarie, but looke what the Magiſtrate knoweth to be the Miniſters duetie, they ſhould both commaunde & force them

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to doe it. Secondly we anſwere that *Ezechias, Solomon & Dauid*, did diuers things (*a*) as Prophetes, and hauing ſpeciall reuelations and directions from God: namelie, (*b*) in preſcribing the forme of the Temple, (*c*) in publike dedicating the ſame, (*d*) in teaching the Prieſtes howe to offer their ſacrifices, and ſanctifie them ſelues, in (*e*) making publike prayer, in preſcribing the courſes of the Prieſtes, & ſuch like partes of the propheticall office. Which, if *D. Bridges* will giue to the Chriſtian Magiſtrates at this day, and will haue them rather teache the Miniſters howe to ſerue God, then be taught of them, he too foulie abuſeth the Magiſtrate, which doeth challenge no ſuch thinge, and flatlie repugneth the article of the conuocation Houſe, which *vtterlie denyeth that they attribute anie parte of the Miniſterie of the Worde, or Sacramentes, and ſo conſequentlie of prayer vnto the Magiſtrate.* We doe the leſſe maruel, that in the verie next page you doe the like with the Fathers ſeeing you haue nowe done it with the Scriptures: where agayn grauting in expreſſe wordes our concluſion, you take occaſion to make another digreſſion, concerning *Auguſtin*, and *Ierome*, the one a Biſhop, the other a Prieſt or Elder, and ſo to no purpoſe alleadge two long ſentences of *Auguſtin*, with which you can not win the game you ſhot for, that is, you can not proue ſuch iuriſdiction of gouernement of the Biſhops aboue the Miniſters, as they nowe challendge. For *Auguſtin* doeth not ſaye, that according to the *gouernement or iuriſdiction both ciuil and eccleſiaſticall*, a Biſhop is greater in office then an Elder, but onely *that according to the termes of honor (not degrees) whiche they vſe in the Church.* (Not the ordinance of God) hath *nowe* (not from auncient times) *obteyned, the office of a Biſhop is greater then of a Prieſt or Elder.* And in the next ſentence as there is not a worde to colour the matter, becauſe hee onely ſaith by reaſon of *Eccleſiaſticall buſines, he can not applie himſelfe to his ſtudie further then for the furniture of things whiche the people heare*: So it notablie teacheth the Biſhops two leſſons, which are nowe debated betweene them and vs, & which they can not away to learne. The one, that the lowe Biſhoppes, which

a. Chron. 9. 26. and this 29. alledged by him, ver. 23. 24. 25. 26.
b 2. Chron. 21. 12, 13.
c 2. Chr. ca. 6.
d 2. Chron. 29. 23. 24 25.
e 2. Chron. 29. 18. 19. &c
This is the anſwere of Caluin, lib. epiſt. pa. 46.

which were ſprong vp in *Auguſtines* time, with eccleaſiaſticall buſines alone (not meddling with ciuill affayres) were ouerlayde. The other, that although in taking ſome more charge, *according to the termes of honor then in vſe, they were greater:* yet they would neuer take vpp that Biſhoplike iuriſdiction ouer their brethren, whole Countries and Prouinces (as our B. and Archb. do) which ſhould cauſe them to neglect, much leſſe intermit, the ordinarie, dailie, and often miniſtring of the worde, to their owne particular flocke. Againe, hee muſt remember that this ſentence of S. *Auguſtin* doeth nor ſo much with his curteſie vnto L. Biſhops, lifte them vp, but *Ieromes* wil pare them as lowe, when he ſpeaketh to them in this ſorte: *Let Biſhops knowe, that they be greater then Elders, rather by cuſtome, then by anie truth of the Lordes appointement, & that they ought to gouerne the Church in common.* And agayne, *what doeth a Biſhop, except ordering of others, which an Elder may not doe?* If they not onely may, but *ought to gouerne the Church in common with vs:* then haue they vniuſtlie and againſt their ancient dutie without our conſentes, not onelie not gouerned with vs, but beſides lawe by an inforced ſubſcription, driuen vs out of the Church. And if the Biſhops did nothing except laying on of handes, which an Elder may not likewiſe doe: then wee might on our decrees (beſides lawe) as well ſuſpende and depriue them, as they doe vs. But in following him, to bring him to the matter in hande, I am almoſt gone as farre from it as he. Let vs therefore as brethren, returne: and (as he ſaith) ſee how *captiouſlie we his brethren deale, in citing the teſtimonie of the Archb.* Doe we deale captiouſlie? Who? Bring the B. his ſentence, to proue that which he ſayeth, and him ſelfe graunteth that *there is an equalitie of Miniſters as touchinge their Miniſterie, that they haue all alike power to preache, &c.* And therefore that (as he him ſelf graunted euen nowe) that *in interpreting the Scriptures, and in the deliuerie of doctrine, wee are equall with the Biſhops.* But (ſayth he) who ſeeth not that *theſe wordes doe not inferre an equalitie of the giftes in the Miniſters, but an equalitie of their Miniſterie, in the abilitie to haue them.* It is true

and who ſeeth not withall, that we alleadged not thoſe wordes to ſuch a purpoſe: but to proue *that although they be aboue vs in giftes, yet in this conference (by their owne doctrine) they ſhould not refuſe vs:* Which thing after a long talke of a ſheete almoſt of paper, he is inforced to confeſſe. And this wee might ende with the firſt obiection, as ſufficientlie anſwered by his cõfeſſion: but that yet once agayne in caſting for our meaninge beyonde the Moone, he hath founde an other turning out of the way to followe vs aboue a mile long, with a iuſtifyinge of the Biſhops, in vrging vs with the ſubſcription. Firſt obſerue what occaſion he had to doe this: then we wil come to the iſſue touching ſubſcription. *We had ſaide of our ſelues, let their owne opinion that in deliuerie of doctrine we are equall with them, perſwade them not to refuſe thoſe, who if they could ſtrayne their cõſciences to ſubſcribe to the Archb. Articles, they would gladlie receyue them, to be the Embaſſadours of Ieſus Chriſt.* Here he cõplayneth his brethren ſpeaches are intricate, becauſe we plainlie expreſſe not who would gladlie receyue, no doe? What went next before? Did not Archb.? Of whom did wee ſpeake, that they ſhould not by their owne opinion refuſe vs? Not of the B. and Aachb.? *neither doe we declare (as hee ſaieth) whom they ſhould receyue.* No doe? When wee ſaide of our ſelues, they ſhould not refuſe thoſe, who if they would ſubſcribe, they would gladlie receyue them: This *them* being oppoſed to *they* as the accuſatiue to the nominatiue, whether could it bee referred, but to vs, whom they ſhould not refuſe, &c.? Thirdlie, (ſayth he) they *expreſſe not what they would receiue.* Why ſhould we: (ſay we) ſeeing we ſpeake of perſons nor of things, and ſay *them* not *that*? Laſtlie, let vs heare his coniecture: I coniecture (ſayeth he) their meaning to be this, *That if theſe our brethren could ſtrayne their conſciences to ſubſcribe to the Archb. Articles, they would gladlie receyue thoſe Articles, that they might haue libertie to preache, and ſo to be the Embaſſadours of Chriſt.* I anſwere, ſo iuſt they coniectured which did ſee what ſhould befall to Rome in the the bellie of a cowe. For he muſt rippe vp the verie intrayles of our wordes, ere hee can fetche out this

this

this meaning. We cõcluded, by the Biſhops owne graunt, ſeeing they would, if we could ſtrayne our cõſciences to ſubſcribe to their Articles, accept vs as the Embaſſadours of Chriſt Ieſus (as high an office as anie they eccleſiaſticallie execute) they ſhould not refuſe to debate the matters in queſtion with vs, in ſuch ſorte as we deſired. This is the deepe ſeiler wherein he had almoſt drowned him ſelfe with his doubtes and difficulties, had not this his *coniecture* helde vp his head aboue water. But we haue by the way lett fall a worde *of conſtreyning our conſciences to ſubſcribe, &c.* which hath made him ſtrayne duetie a litle too much in abuſing both Princes lawes, and actes of Parliament, to authoriſe the vrging & enforcing of the ſubſcription, which I haue partlie ſhewed and will further, that they doe not vrge it, but rather prouide for the contrarie.

Vpon this occaſion he doeth firſt ſet downe the Articles, & then afterwarde doeth ſeeke to proue vs bounde by lawe to ſubſcribe vnto them. The Aticles are theſe: *The Articles wherevnto all ſuch as are admitted to preache, teache, catechiſe, miniſter the Sacramentes, or execute anie other Eccleſiaſticall iniunction, doe agree and conſent, and teſtifie the ſame by the ſubſcription of their handes*, viz. The B. articles.

Firſt, *That her Maieſtie vnder God, hath and ought to haue the Soueraignitie and rule ouer all maner of perſons, within her Realmes, Dominions, and Countries, of what ſtate, eyther (Eccleſiaſticall or temporall) ſoeuer they be: and that none other forraine power, Prelate, State, or Potentate, hath or ought to haue, anie iuriſdiction, power, ſuperioritie, preheminence, or authoritie Eccleſiaſticall or ſpirituall within her Maieſties ſaide Realmes, Dominions, or Countries.*

Vnto this firſt he thinketh we will not denie to ſubſcribe: but he ſhould in Chriſtian charitie haue ſaide, hee knoweth certainlie we will ſubſcribe vnto it. Firſt becauſe he knoweth, we haue all ſworne moſt gladlie the othe whiche in the verie ſame ſenſe and almoſt wordes doeth ſett downe her iuſt and holy Soueraignitie. Secondlie, we alwayes offred it to thoſe, which required ſubſcriptiõ: but they would eyther haue their

Articles which be not grounded on lawe to ſtande with this of her Maieſties authoritie, which is manifeſtlie vpheld by lawe, or elſe this of her authoritie fall with their Article, which they ſhall neuer authoriſe by lawe. Thirdlie, in a Supplication deliuered in our names vnto the whole *and reuerend Aſſemblie of the Cleargie in the conuocation houſe*, we did not onely conſent vnto that, but in that writing teſtifyed our vnfayned aſſent, vnto the 37. Article agreed vpon, touchinge her Maieſties authoritie, in the booke of the Articles of Religion mentioned in the thirde Article following: whereby he is openly and manifeſtlie conuicted of one of theſe two things: Either that the Conuocation houſe in that Article hath not ſufficientlie acknowledged her Maieſties authoritie, or that he hath moſt vncharitablie ſlaũdered vs in affirming we denie to her, or claime from her, the chiefeſt part of the ſame.

The ſecond article is:

That the Booke of common prayer and of ordeyninge Biſhops, Prieſtes and Deacons, contayneth in it nothinge contrarie to the worde of God, and that the ſame may be lawfullie vſed: and that I my ſelfe, who doe ſubſcribe, will vſe the forme of the ſaide booke preſcribed, in publike prayer, and adminiſtration of the Sacramentes: and no other.

As concerning the ſecond article, he ſaieth:

For the booke of common prayer and of ordayninge Biſhoppes, Prieſtes & Deacons, theſe two pointes are likewiſe enacted & authoriſed by like authoritie. The one in an Acte for vniformitie of common prayer, &c. Anno Elizab. I: cap. 2. The other, an Acte declaring the maner of making and conſecrating Archb. &c. to be good, lawfull, and perfect. To this we anſwere: Firſt, that he that hath ſo often derided vs, and vnneceſſarilie complayned on vs, as ſpeaking *ridles*, ſhould here haue ſpoken more plainlie and diſtinctlie. For when he ſaith: Theſe two pointes, what meaneth he? The two pointes of the Article, that wee ſhould by ſubſcription witnes nothing in theſe bookes, to be contrarie to the word of God, and that we ſhould by ſubſcription abſolutelie promiſe to vſe no other? Theſe he meaneth, if he will

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ſay anie thing for maintayning this ſecond Article, and *theſe are the two pointes of that.* Yet his wordes following, where he ſayth, the one in an Act, &c. the other an Act, &c. ſeemeth rather to ſpeake of the authoriſhing of the bookes, then this inforced ſubſcription to the bookes. But conſideringe his purpoſe, to ratifie by lawe the enforcement of this ſubſcription, & that he ſaieth the high Court of *Parliament, eſtabliſhed thoſe things which conteyne all, that is compriſed in this article:* wee muſt determine that he meaneth that both pointes of the Article, was enacted by theſe Statutes. Wherevpon alſo we muſt further determine, that he hath openlie and vndutifullie, and falſlie written of her Maieſtie and the whole Court of Parliament, otherwiſe then is eſtabliſhed or cõpriſed in theſe Actes. For the firſt Act doth eſtablſhe theſe three thinges onely: Firſt *that no Miniſter ſhall refuſe to vſe the ſaide common prayers, or to miniſter the Sacramentes in ſuch order and forme, as they bee mencioned in the ſaid booke. Secondlie, that none ſhall willfullie, or obſtinatlie, ſtanding in the ſame, vſe anie other ryte, cerimonie, order, forme, or maner of celebrating the Lordes Supper, openlie or priuatelie, or Mattens, Euen-ſong, adminiſtration of the Sacrament, or other open prayers, then is mencioned and ſet forth in the ſaide bookes. Thirdlie, that none ſhall preache, declare, or ſpeake, nor ſhall in anie enter-ludes, &c. or by other open wordes, declare, or ſpeake anie thing in the derogation, deprouing, or diſpiſinge of the ſame booke, or if anie thing therein conteyned, or anie part thereof, or ſhall by open fact, deede, or by open threatning, cõpell, or cauſe, or other wiſe procure, or mainteyne anie Parſons, Vicars, or other Miniſters, in anie place to ſing or ſaye anie cõmon or open prayers: or to miniſter anie Sacrament otherwiſe, or in any other forme then is mencioned in the ſaide booke, or by anie of the ſaid meanes, ſhall interrupte, or let the ſaide formes of celebration, &c. vnder the paynes limited in that Statute.* Whereby it is more cleare then the light of the Sunne, that the two chiefeſt things contayned in this Article, namelie, that al Miniſters ſhal ſubſcribe to theſe *as bookes, cõtayning nothing contrarie to the worde of God,* & that he that hath ſo ſubſcribed, wil vſe no other forme, are

not *here* (as he ſaith) *enacted, nor thoſe things whiche conteyne pointes*, (for the bookes them ſelues conteyne them not) eſtableſhed. And concerning the firſt of theſe two pointes, as the high court of Parliament in this Statute hath not ſaide one worde or ſyllable for the ratifying of this ſubſcription: ſo likewiſe on the other ſide, in the Statute 13. we haue alreadie ſhewed, that they in godlie wiſedome and care of the peace of the Church, doe require no further ſubſcription of the Miniſters to anie thing, then *to all the Articles which onely concerne the confeſſion of the true Chriſtian faith, and the doctrine of the Sacramentes.* Whereby it is manifeſt, that this ſubſcription is againſt their wiſedome, in making this lawe intruded vpon vs. In the next point alſo, the Article is manie leagues from the meaning of the Statute. For the lawe doeth not ſimplie puniſh the Miniſters vſing of another forme in all reſpectes: but the wilfull or obſtinate, ſtanding to vſe another: but the Article requireth abſolutely without anie exception of a Miniſter, that he binde him ſelf by his hande-writing, *to vſe none other forme.* Nowe we haue founde him directlie ſlaunderinge the ſtate of our Lande, and ſhall finde it yet in his wordes touching the 3. article more directlie done, wee may vouchſafe better his vntrue accuſing of vs, that *we neyther can ſhewe, nor haue ſhewed anie reaſons for our refuſing to ſubſcribe equiualent to theſe vrging our ſubſcription to the B. Articles*: But that all men, as in a Diamond may ſee the equitie of our cauſe. We will onely refell it by one deed of ours, namelie, that in the time of the firſt Seſſion of Parliament holden in Anno 1585. wee offered in moſt humble maner, fayre and legiblie written, vnto the *Conuocation houſe* our reaſons why we refuſed to ſubſcribe vnto the ſecond article, and therevnto prefixed this humble ſupplication.

Moſt humblie craue of this right reuerend aſſemblie of the Conuocation houſe, from whom her moſt excellent Maieſtie, moſt graciouſlie and willinglie receyueth ſuch ſutes as are to be made for the reformation of anie thing that may be amiſſe in the Church, A number of vs who are called to be Miniſters of Gods worde with-

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in this Prouince, craue your fauorable & charitable conſideration of the cauſe which by this writing we preſente vnto you.

Whereas the allowance of the preſent ſtate of our Church in all pointes hath bin from time to time ſtraightlie required of the Miniſterie, and eſpeciallie of late within this Prouince, by a ſubſcription to three Articles, and that we, ſeeking (according to the Statute) reſolution of the Reuerend Fathers of the ſame, and ſuch to whoſe conference they haue aſſigned vs, haue receyued yet no ſuch certain and cleare anſwere of our doubtes, as may ſatisfie our conſciences to reſt vpon: We humblie deſire in the bowells of Chriſt Jeſus, for the honor of GOD and the holy peace of his Church, that it may pleaſe this right reuerende Aſſemblie, and eſpeciallie, the right reuerende Fathers of this Prouince, to ponder and weigh with the weightes of the Sanctuarie of God, the reaſons and cauſes which yet with-holde vs from this ſubſcription, and eyther ſo to reſolue vs of the point we haue ſet downe, that wee may clearelie vnderſtande, howe with a good conſcience we may yeelde vnto it, or if you ſhall iudge either all or ſome part of that we alleadge, to be iuſt and reaſonable, that then it may pleaſe your wiſedomes, to become fauourable meanes vnto her moſt Excellent Maieſtie, & the high Court of Parliament, for the reformation of ſuch thinges, as by the worde of God are to be redreſſed: we ſeeke not (the Lord being witnes) to deface the ſtate of our Church, nor take anie pleaſure to diſcouer the imperfections of it, whoſe true honor, happie eſtate, and holie peace we wiſhe more then anie thing in the world, and deſire that theſe things may be concealed from the common enimie, and neuer heard of at Rome nor at Rhemes, according as it is ſaide, Tell it not at Gath, let it not be heard at Askalon: *But vpon ſuch neceſſities and extremities which ſome of vs haue bin brought vnto, and eſpeciallie which are endured by the poore and deſolate Churches, wherein ſometimes wee haue laboured to our power, faithfullie to ſerue the Lorde in the ſyncerities of his worde, and nowe are lefte without anie preaching Miniſter amongſt thē, which woundeth the ſoule of our ſoule, and our moſt ſecret ſpirit: We are conſtrayned modeſtlie to laye open the ſoares and woundes thereof before your Reuerend Synode, of whome in all duetie and reaſon*

reaſon, we are chiefly to hope to receyue ſome comfort and reliefe: that if there be anie Balaam in Gilead, *and anie Phyſician in all Iſraell, our infected Church, and the daughter of our people may be healed. In which reſpect we hope and moſt humblie deſire, that this which we offer to your Wiſedomes, may be taken in good parte, with fauourable interpretation of all things, as on our behalfe they are duetifullie and charitablie meant.*

By which thou mayeſt (gentle Reader) well vnderſtande, that we dealt in all Chriſtian & duetifull ſorte with them: but nowe alſo heare howe they dealt with vs. After this petition was preſented by vs, by the hands of a godlie and reuerend D. of Diuinitie, a member at that time of that houſe: it was caried vp to the vpper houſe of the Conuocation, where the ſpirituall Lordes ſate: From whom no anſwere was brought vnto vs vntill this day, wherewith as diuers of the lower conuocation houſe, complayned, that a Petition offered to the whole, ſhould be ſmothered in the hande of one, & ſhould neuer bee read, peruſed, nor ſeene into by them. So you may vnderſtand howe the Biſhops had then ſtopped all their eares of compaſſion againſt vs, ſo that no humble ſute, no obteſtations in the bowelles of Chriſt Ieſus, for the honor of God, and the holie peace of the Church, no cryes, which would haue moued braſen and yron hartes could moue them once to regarde vs, or heare vs, or in that Aſſemblie conſider what wee had ſayed, or make vs anie anſwer, good or euill. Wherefore theſe reaſons remayning yet vnanſwered, we returne vpon him and them, his owne wordes in this place.

„ Hath the whole Corporation of the Realme (trowe ye:) and
„ all the Church of England, and all the States thereof, no con-
„ ſcience, or no knowledge what they did: when to the end that
„ the Churches of her Maieſties Dominions might bee ſerued
„ with Paſtors of ſound Religion, they enacted no other ſub-
„ ſcription then we yeelde vnto? Or did they (contrarie to their
„ knowledge) ſtrayne their conſciences in enacting and eſtabli-
„ ſhing no further ſubſcription? Did they vnwiſely, when in au-
„ thoriſing the ſecond booke, they onely determined in the ſe-

conde.

cond booke they onely determined in the ſecond ſtatute quoted by him, that the conſecrations of the Archb. and Biſhops, done according to that booke, is according to law for all purpoſes and intentes in law perfect and full: but haue not enacted anie ſuch ſubſcription to the ſaide booke, nor haue not in one worde ſo much as mencioned the ſame?

But let vs proceede to the third Article, which is this:

That I allowe the booke of Articles of Religion agreed vpon by the Archb. and Biſh. of both Prouinces, and the whole Cleargie, in the conuocation holden at London in the yeare of our Lord God 1562. and ſet forth by her Maieſties authoritie: and doe beleeue all the Articles therein conteyned, to be agreeable to God, In witnes whereof I haue ſubſcribed my name.

Touching this he ſayeth, and all thinges conteyned in the thirde article alſo, concerning the booke of *Articles* are by the ſame eſtabliſhed, and alſo expreſlie commaunded to bee ſubſcribed vnto, and openlie read and aſſented vnto, *An. Eliza. 13. ca. 12.* Vnto which we anſwere, not by maner of ſpeache to diſgrace him, but in playne maner to declare the trueth, that he hath herein expreſſie and openlie belied the ſaide Statute, and conſequentlie her Maieſtie and her whole Court of Parliament. For neither in expreſſe wordes, nor any ſounding that way, doeth that lawe require ſubſcriptiõ or aſſent further then to all the articles of Religion which onely concerne the confeſſion of the true fayth and the doctrine of Sacramentes compriſed in a booke intituled, *Articles, &c.* Where you may obſerue out of theſe expreſſe wordes of the Statut, many thinges compriſed which this Statute hath not cõmaunded vs to ſubſcribe vnto.

Firſt, it doeth not commaunde vs to ſubſcribe that *we allow* the whole *Booke*, but onelie certayne articles in the Booke.

Secondlie, it hath not commaunded vs to ſubſcribe, that all the articles therein conteyned, are *agreable to the worde of God*, or that we doe *beleeue them all*. Thirdlie, it hath not commaunded vs to ſubſcribe vnto all ſimplie, that concerne the

confeſſion of the true Chriſtian faith, and the doctrine of the Sacraments, but thoſe which onely concerne that, or as farre as they concerne that, not thoſe which cõcerne the Homilies, not thoſe which concerne the allowing of the Archb. authoritie, and ſuch like other things. Wherefore, ſeeinge in the former petition exhibited to the conuocatiõ Houſe, we haue ſaid, *For the Booke of the Articles, according to the tenor of the Statute made concerning the ſubſcription to Articles of Religion whiche onely concerne the confeſſion of the true Chriſtian faith, and the doctrine of the Sacramentes, as alſo to all like confeſſions of all the Churches profeſſing the Goſpell, and publiſhed in a booke named,* The harmonie of their confeſſion, *with ſuch commodious interpretations as is there adioyned vnto them, we moſt willinglie ſubſcribe: acknowledging it to be the moſt holy and true, and onely doctrine, by faith whereof, men may be ſaued, and according to the rule whereof, they ought to liue, deteſting all hereſies either olde or newe contrarie thereunto, as wicked and damnable, the Lord being our witneſſe, that we ſpeake the trueth from our hartes, as in the preſence of Chriſt Ieſus:* Seeing (I ſay) we haue ſo ſaide and iuſtified our ſelues in duetifull maner according to loue, wee may boldlie turne on them his owne wordes vſed here againſt vs in this Section. *What preiudice then is this refuſall* of theſe our Fathers, to content themſelues with the ſubſcription required by lawe? *What a ſlaunder? What a touche to the conſciences of all thoſe eſtates and perſones, when our Fathers refuſe* to accept that ſubſcription, *which vpon ſo mature deliberation both her Maieſtie, and all the Eſtates, the Realme Eccle. & Temporall, haue lawfullie decreed, eſtabliſhed, & authoriſed. If our* Fathers *haue anie partes amongſt theſe, either repreſented or concluded:* we *ſee not howe they alſo haue not ſo farre authoriſed this manner of ſubſcription,* as that it is ſufficient to proue, that the Churches vnder her Maieſtie may be ſerued (as the Statute ſayeth) with Paſtors of ſounde Religion. *For if they ſeclude them ſelues from being anie partes authoriſing the Actes, authoriſed in the Parliament and Conuocation: they doe not onelie ſeclude them ſelues frõ vs their humble Brethren, which we hope* (to vſe ſtill his words)

are

are as faithfull Miniſters as they, and haue as good conſciences alſo, but from the whole bodie of the Realme and Church of Englande which haue moſt clearelie (in all this aforeſaid Acte) enacted and auctoriſed, as ſufficient for the forenamed ende, our ſubſcription: *and therefore that* our ſubſcription and not theirs *may be better called* the ſubſcription of the whole Church and Realme of Englande, then anie refuſall to ſubſcribe to lawful articles. We haue ſeene what ſtrength this our Brother hath had againſt vs by lawe: let vs conſider what he can ſaye for the inforcing of this ſubſcription, or againſt our refuſall of it vpon the example of graue and godlie Preachers in King *Edwardes* dayes. He ſayeth, the forme of their ſubſcription is apparant in theſe wordes: *The booke which was of late ſet forth by the authoritie of the King and the Parlia. of the Church of Englande, appointing a maner and forme of prayer and adminiſtringe of the Sacramentes in the Church of Englande, likewiſe the booke ſet forth by the ſame authoritie of the ordination of the Miniſters of the Church* are godlie, and *repugne in nothing to the wholeſome doctrine of the Goſpell but well agree, and they doe chieflie further the ſame in verie many things: therefore they are of all the faythfull, and moſt of all of the Miniſters, with all readines of mindes and thankes giuing to be receyued, to be approued, and to be commended vnto the people of God.*

Vnto this example we haue two things to anſwere him: Firſt, that it is *falſe that theſe did ſubſcribe more expreſlie and further then is nowe required of vs.* For to omitte that we might ſaye, that repugnance to the doctrine of the Goſpell, is to bee vnderſtoode of the doctrine as it is made a diuers thing by manie and namelie the Acte of Parliament from the adminiſtration of the Sacramentes, and policie of the Church, or Diſcipline Eccleſiaſticall, and ſo doeth not denie but that in theſe latter pointes ſome things might be contrarie to the puritie of theſe things preſcribed by the worde of God: to omitt this (I ſay) in ſaying, That they agreed well, and furthered the doctrine of the Goſpell *in many things* they ſecretlie confeſſe, that in ſome orders, ceremonies, rites, and degrees of offices, or ſuch like,

they may diſagree and not further, and yet being eſtabliſhed by lawe for the generall good are to be accepted. Agayne, this ſpeaketh nothing of the third booke of articles, nor of the third article, wherevnto if we ſubſcribe, we muſt ratifie manie things in the booke of Homelies, ſome other things alſo whiche theſe two bookes allowed by them neuer conteyned. The ſeconde thing which we haue to anſwere, and whereon principallie we relie is this: That the allowance of the moſt godlie and generall Councels that euer were ſithence the Apoſtles time, by the Miniſterie of the whole worlde confirmed and ratified doeth not binde vs, neither will he, or our Fathers the Biſhops being ſince them better inſtructed be bounde by their example to ratifie all the Canons, decrees, & Actes, eſtabliſhed or ſubſcribed vnto by them. And if them ſelues will not bee tyed by manie examples more reuerend, then this one, is it reaſon after we haue agayne weighed ouer with the Lords weightes, euen thoſe of the Sanctuarie theſe things, and finde ſome parte to light, that we ſhould by one and a leſſe example bee preiudiced to holde them ſtill at the ſame price and value they were firſt eſteemed at? The firſt of theſe wee proue by theſe great and euident ſpecialties following. To proceede then in order, let them tell vs whether they will acknowledge and allowe the determination and fact of the Councell and whole Acte of Parliament helde by *Dauid*, his Princes, Nobels, the Prieſtes and Leuites, 1. Chron. 13. 7. in determining and executing the ſentence of putting the Arke of the Lord in a Cart. Will they anſwere the Lords iudgement and Dauids confeſſion that at the firſt they ſought him not according to the *maner* preſcribed: with theſe queſtions *Had the whole corporation of the Realme of Iudea, all thoſe Eſtates, all thoſe Churches no conſciences, nor no knowledge what they did?* Or will they cõdemne their whole purpoſe and determination for this parte wherein they erred: if they ſaye, they reuerence the holie, generall and excellent aſſemblie, but approue not this cõtrarietie vnto God his worde: Why doe they not allowe our iudgement vpon the like reaſon? In the Councell of *Nice*, will they allowe that de-

1. Chro. 15. 13.

determination that none but ſingle & vnmaried perſons ſhall be receyued into the Miniſterie? Will they allowe that more fullie determined and ſubſcribed vnto *Chalced.* Coũcell, Can. 26. *Conſtan. Con. 6. Can. 3.* Alſo, will they allowe thoſe Canons which vtterlie forbidd Biſhops to be tranſlated from one Seate to another. *Nice. Con. 15. Chalcedon Con. 5. Can. 10.* Will they with that Councell accurſe as *anàthema* euery one that marieth a profeſſed Nunne, or Diaconiſſe, or euerie ſuch perſon ſo maried? Will they with the 6. Canon of that Coũcell pronoũce voyd euerie ordination which contrarie to the word they haue made, when as the partie ordeyned was not ordeyned vnto a particular charge? Will they with that Councell accurſſe them ſelues with *Anathema* for acceptinge ſecular honor? Will they with the ſixt generall Councell commande the Bi. to depart from their Wiues? Will they ſubſcribe to the 19. Canon of that Councell, That euerie Biſhop ſhould *euerie day*, but eſpeciallie on the Lords day, preache both to the people and Cleargie? Will they, that a Biſhop who preacheth in an other Dioceſſe, ſhalbe depriued? Will they excommunicate euerie Claarke that playeth at dice? Will they make degrees of ſpirituall kindred to debarre from matrimonie? Will they excommunicate and depoſe thoſe that eate Egges and cheeſe in Lent?

Cal. Co n. Can. 14

Ibid. can. 6.

Ibid. can. 7.

Conſtant. 6. Can. 19.

Ibid. Ca. 20.

Ibid. Ca. 50.

Can. 54.

Conſtanti-nop. 6. Can. 59.

Will they agreeablie to the worde of God, forbidde *as well all Parſons, Clarkes as others, to adminiſter Baptiſme in priuate Chapells or priuat houſes, and driue all to come vnto the Churches wheo are worthie of that Sacrament, and that vnder payne of excommunication to one, and of depoſition to the other.* Finallie, that we be not tediouſe, will they ſubſcribe to all the Canons of all Councells allowed, or to all made by that Councell, if they ſaye, No, and reiect ſome, and receyue other ſome, conſonant to the worde of God, why doe they oppreſſe vs with this one example, before they haue reſolued our reaſons deliuered them out of God his word? If they can reuerence the gray heares, the ſound faith, the holie Diſcipline of diuers of theſe Councells, and yet refuſe to ſubſcribe, that nothing in them

is cõtrarie to the worde of God, why may not we doe the like? Or will they ſay, that they may doe what they luſt, & wee what they will? Hitherto we haue hearde his reaſons which ſhould vrge vs to ſubſcribe, nowe leauing his vnſauourie coleworts, not twice, but manie times ſodden and here ſett before vs agayne, his large ſlanders that in ſlandring wee ſpare in our booke neyther Prince, authoritie, nor whole ſtate of the Churche. his newe cauill, that we will not *preache, becauſe we can not be ſuffered to declare it after our maner*, whereas wee haue no *newe nor different* maner in preaching from others. It is time that we come according to our promiſe, to ſett downe ſome of the chiefeſt reaſons which haue moued vs, and yet moue vs to refuſe to ſubſcribe vnto theſe two laſt Articles, as they are ſett downe by the Biſhops: Wherefore firſt wee ſhewe in general, that the ſubſcription required vnto the three bookes without anie grounde of lawe, is alſo cõtrarie to the worde of God: then we will ſpeake ſomewhat of euerie ſpeciall booke.

Euerie ſubſcription to things contradictorie, eſpeciallie in matters of Chriſtian doctrine, is contrarie to God his worde.
This ſubſcription is ſuch:
Therefore it is contrarie to God his worde.

Reaſons which proue the ſubſcript. õ required to the three bookes vnlawfull Artic. of Sacraments.

THE Propoſitition or firſt part no man vvill denie, becauſe hee is accurſed that calleth good euill, and euill good: but much more that contrarie to the light of nature vvill allovve thinges directlie contrarie to be true. The ſeconde part, thoſe wordes of the bookes doe manifeſtlie proue. In the booke of Articles it is ſaide, *Thoſe ſeauen commonlie called Sacramentes: to witte, Confirmation, Penance, Order, Matrimonie, extreme Vnction, are not to be accounted for Sacramentes of the Goſpell, which haue partlie growen from an euill imitation of the Apoſtles, partlie are all eſtates of life, allowed in deede in the Scriptures: but yet not hauing the like nature of Sacramentes with Baptiſme and the Lords Supper, as thoſe which haue not anie viſible ſigne or ceremonie inſtituted of God.* Nowe vnto this truelie and rightlie affirmed in a point of doctrine of the ſame things, Confirmation and Matrimonie, in the ſame reſpecte that they are holy, at the ſame time, as ofte as they are adminiſtred, it is ſaide directlie contrarie that they are ſignes and ceremonies ordayned of God. Of Matrimonie in the ſeconde prayer in the forme of Matrimonie, thus it is ſaide: *O God, which haſt conſecrated the ſtate of Matrimonie to ſuch an excellent myſterie, that in it is ſignified and repreſented the ſpirituall marriage and*

Sed Sacramentorum eandem cũ Bapt. & Ca-

vnion betwixt Christ and his Church. And in an Homelie of Matrimonie, it it called a Sacrament. Of Confirmation it is saide: *That by imposition of handes and prayer, they may receyue strength against all temptations to sinne, and the assaultes of the Deuill, &c.* And in the Bishops prayer thus, *Almightie God, which makest vs both to will and doe those things that be good and acceptable to thy Maiestie, wee make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauour and gracious goodnes towardes them.* If these be consecrated of God as mysteries to represente and signifie the verie spirituall vnion of Christ and his Church, if as signes after the example of the Apostles, to certifie vs of the fauour of God, *are they not both signes and seales?* Yea and verie Sacraments, at least, haue they not signes or ceremonies ordeined of God vvhich the booke before truelie denied. Agayne, in the booke of Articles it is sayed: *No man may Minister in the Congregation, except he be called lawfullie:* Contrarie to this and the worde of God, the publike Ministerie of prayer in the celebration of the communiõ in part is permitted lawfull vnto anie Communicant in these wordes: *Then shall this generall confession be made, in the name of all those that are minded to receyue the holy Communion, eyther by one of them, or else by one of the Ministers, or by the Priest him selfe, all kneeling humblie on their knees.* As this is contrarie to the former Article, so also to the worde of God, vvhich maketh prayer a part of the Ministerie wherwith the Deacons might not meddle, Act 6.4. Which maketh the vvhole duetie of the people in publike prayer to be to praye in spirite, & declare the cõsent of the hart in saying, Amen, both in the old & new Testament as Nehemias 8. 6. 1. Cor. 14. 16. Which order *Iustin* in his Apologie declareth it vvas in his time obserued, that the Minister in the time of the celebration of the Supper of the Lorde *powreth foorth prayers as much as hee can, and the people say Amen.* The Councells and Canons attributed to the Apostles alvvayes make publike prayer, a part of the Ministers function, neyther vvas it euer hearde of, that the Ministers being present, in such a solemne action, that a priuate man should not onely be the mouth of al the rest, but also euen of the Bishops and Ministers. I hope I neede not refell the instance brought by a chief pillar on that side, of the Penitents confession: seeing that is done in his ovvne name, and not the vvhole Churches, that is a vvorke of submission to the Church, this of Superioritie aboue the Church, and therefore can no more iustifie this permission then order can iustifie disorder and confusion. We omitt that contrarie to the expresse vvorde of God, A womã may be admitted to make publike prayer, and vsurpe authoritie ouer the whole Church by this rubricke. Thus much for the contradictions of the Bookes one vvith anoher, Nowe followeth contradictions of euerie Bookeby it selfe.

Dom. rationem non habentes, vt qua signum aliquod visibile seu ceremon. a Deo institut. non habeant.

Rubricke of confirmatiõ before the Catechisme

Rom. 4. 11.

Publike prayer permitted vnto cõmunicãts

Rubrike before the cõfess. in the communiõ.

4. Cartha. Can. 20. Can. Apo. 80. & 22.

1. Cor. 14. 2. Tim. 2.

The Booke of Common prayer commandeth, and that vnder great penaltie, *That certayne bookes and chapters of holy Scripture be not publikelie read in the Congregation, as being least to edifying and might best be spared: The same Booke* teacheth the people to praye God *which hath caused all holy Scriptures to bee writ-*

3. Cõtradi.

1 Sunday in Aduent.

vvritten for their learning, to graunt that they may in ſuch vviſe heare them, read, marke, learne, and inwardlie digeſt them, that, &c. To haue whole bookes vnread, and to acknowledge all written for their learning, and therfore to craue a bleſsing in hearing them publikelie read, are directlie contrarie. If it be ſaide, this prayer is for priuate not publike reading, the entrance and ſcope of the prayer doeth manifeſtlie refell it.

4. Cõtradi.

The booke of ordayning Biſhops, Prieſtes and Deacons, doth both direct the Biſhop in the Miniſters admiſsion to giue authoritie, and the Miniſter in promiſing faithfullie to execute his office, to receyue authoritie to preache Gods worde, adminiſter the Sacramentes, and Eccleſiaſticall Diſcipline, in theſe wordes: B. Will you *giue your faithefull diligence, alvvayes to miniſter the doctrine, Sacramentes and the Diſcipline of Chriſt, as the Lorde hath commaunded and this Realme receyued, according to the commandementes of god,*

In allowãce of priuate Baptiſme

ſo that you may teache the people committed to your cure and charge, vvith all diligence to keepe and obſerue the ſame? Anſwere. I vvill. And a little before hee is made to ſaye, *That he is determined to inſtruct and teache the people nothing, but that he ſhalbe perſuaded, may be concluded out of the Scriptures.* But directlie contrarie to this, the booke of common prayer allovveth him to performe all offices bylavve required of a Miniſter though he be vnable to preache, & in ſteede of the Sermon expreſlie giueth the remedie alvvayes of reading an Homelie: directlie contrarie to this, the booke of common prayer appointeth him to teache yea certifie women & priuate perſons that haue according as they are preſcribed, baptized children at home in extreeme neceſsitie, that in this caſe *they haue done vvell, and according vnto due order concerning the baptiſing of that childe*: Which thing no man can bee perſvvaded that it can be concluded out of the vvorde of God. Nay the Biſhops doe novve determine the contrarie, as alſo Saint Paule expreſlie, ſaying, that they ſhould not vſurpe or take Eccleſiaſticall authoritie ouer men, but in thoſe reſpectes be ſubiect, as the lavve ſayth. Directlie contrarie to this alſo he is commaunded to adminiſter the publike ſeale and priuiledges of the Church to one alone, and ſo to breake expreſlie the commaundement of Chriſt, vvhich ſayeth, *Take yee, eate yee.* The verie reaſon whereby vvee refute the priuate Maſſe of the Papiſtes, vvherein the Prieſtes and his Clearke onely doe receyue. Directlie contrarie to this the paſtor is not ſuffered by anie of the bookes to adminiſter Diſcipline as God hath commaunded, nor no part of it, but onely one poore piece of refuſing to receyue to the communion perſons not reconciled, and open and notorious offenders. But to adminiſter anie of the cenſures, is fullie and plainlie denied to him, and tranſlated from him, and the particular Elderſhip to the Biſhop alone and his Officers by the authoritie of the three bookes, as alſo the vniuerſall practiſe of our Churche doeth make manifeſt. Wherefore if it be a ſinne to mocke GOD, and if they mocke God, vvho promiſe to doe that alvvayes vvhiche they can neuer doe, becauſe they may not haue the Biſhops licenſe, vvho promiſe to

1. Cor. 14.
2. Tim. 2.

M. Iewel, Artic. D. Bilſon pag. 674.

Gal. 6.

teache

teache nothing but that they be perſvvaded may be concluded out of the Worde of God, vvho promiſe to doe as the Lord preſcribeth, and yet are by the ſaide bookes bounde to doe cleane contrarie: then vvee may certainlie knovvve, that to ſubſcribe to this, is not vvith our handes (as the Prophet ſayth) *to ſubſcribe vnto the Lorde*, but to dallie vvith GOD and his vvorde. The booke of Articles in the article of the holy Scripture ſayeth by receyuing *of holy Scripture, vvve doe vnderſtande thoſe canonicall bookes of the olde and newe Teſtament, of vvhoſe authoritie vvas neuer any doubt in the Church.* Which thinge is directlie contrarie: Firſt, to them ſelues in this Article, vvhere after they truelie ſay, they *receyue and account all the bookes of the newe Teſtament as they are commonly receyued for Canonicall*, for thereby they receyue (and that iuſtlie) the bookes vvhereof not onely ſome, but verie much and great doubt hath bin made, as of the 2. of Peter, the tvvo laſt Epiſtles of S. Iohn the Epiſtle of S. Iames, all vvhich Euſebius reckoneth amongeſt thoſe, vvhich haue bin and then vvere *contradicted*, ſo that of the Epiſtle of Iames he ſayth, *It is to be knovvven it is a baſtard*, and of the 2. of Peter wee haue receyued that it is *not in the cheſt*, Arcke, or account of holy writte, (d) ſo that S. Ierome and Origen haue teſtified of this doubt. Whereby vve ſee, as vvee muſt allovve the latter part of this Article which confeſſeth the truth, ſo we muſt not acknowledg that which euerie one of readinge knoweth to be falſe, for a grounde & rule of ſo holy and vndoubted a truth. Secondly contrarie to this in the booke of Com. Prayer the Apocripha Scriptures are not only cõmanded to be read in the church, but it is done in the name of holy Scriptures and bookes of the olde Teſtament, & with attributing ſuch dignitie vnto them, as the heauenly reuelatiõ of Saint Iohn, yea the plaine and eaſie chapters of it, as namely the 1.2.3. are eſteemed *leſſe to edifying then they*. And this is our firſte generall reaſon againſt the ſubſcribing to both the Articles, and all the three bookes. An other general reaſon is this.

5. Contrad. lib. 3. ca. 25. *iſteion os nothenetai men, lib. 2. cap. 3. oue endiatheco einai pereilepha.*

d Iero. in catalog. &c. Euſeb. lib. 6 cap. 25.

In the order hovve the reſt of the H. ſcripture beſides the Pſalmes ſhould be read.

Whatſoeuer ſubſcription doeth falſlie father vpon the Apoſtles, their example, or authoritie, or practiſe, a diſtinction of ſignes and meanes whereby ſpirituall graces neceſſarie to eternall life are deliuered, That ſubſcription is contrarie to the worde of God. The ſubſcription, required to all theſe bookes, doeth ſo: Therefore it is vnlawfull.

A ſeconde reaſon againſt the ſubſcriptiõ to all the bookes.

THE light of the firſt part ſhineth ſo bright, that it needeth no profe, as of that whereof none vvil doubt, but he that is blind & ſeeth not that as it is ſinne falſlie to attribute any thing to anie man, ſo much more to father a falſe and baſtard diſtinction of Miniſteries and nevve meanes, ſignes and certifications of ſpirituall grace and the fauour of God on the Apoſtles. For the profe of the ſeconde part of this argument

vve muſt remember the booke of ordayning Biſhops, Prieſtes and Deacons, doeth in the whole courſe both of the examples alleadged out of the Scriptures, and alſo the groundes of their prayers mainteyne their diſtinction of Biſhops, Prieſtes and Deacons, vvhereas it is confeſſed by Biſhop Ievvell, and as we thinke them ſelues, that this difference is of humane conſtitution, and not of diuine ordinance, as wee vvill after fullie proue by the Scriptures and humane witnes: yet they propounde the examples of the election of the Apoſtles by Chriſt, of Barnabas and Paule, as a ſquire to ſquare the elections of Biſhops by. So likewiſe in the ordination of the Deacons, they appoint places of Scripture as Act. 6. and 1. Ti. 3. to be read as paterns of that office, whoſe offices directlie contrarie to thoſe Scriptures (as after ſhalbe proued) they aſsigne to be to read, to aſsiſt the Miniſter in diuine ſeruice, to Baptiſe, and to preache, if hee bee therevnto appointed. Notwithſtanding, it is confeſſed by them all with one conſent, that in the Miniſterie of all the vvorde, of all the holy ſignes, of all ſpirituall graces, the Paſtors and Miniſters are equall and vvithout difference, yet directlie contrarie to this confeſſed trueth, they doe in the booke of common prayer not onely make it proper to the Biſhop alone by *laying on of handes to giue ſtrength and defence againſt all temptations and the aſſaultes of the vvorlde and the deuill*, but alſo they cauſe him to pray thus: *Wee make our humble ſupplications vnto thee for theſe children, vpon vvhom (after the example of thy holy Apoſtles) vve haue layde our handes, to certifie them (by this ſigne) of thy fauour, &c.* Which thing can neuer be proued of the Apoſtles, for they will not (we hope) vvith the Ieſuites alleadge for profe of confirmation thoſe places vvhich ſpeake of giuing the viſible and extraordinarie gifces of the holy Ghoſt, for that vvas proper onlie to the Apoſtles, and coulde not be done of Philip, though he vvere an Euangeliſt, and ſo aboue anie Biſhop, Act. 8. 14. 15. And that the Articles of the conuocation houſe call it *a corrupt following of the Apoſtles*, other exāples they haue none of the Apoſtles: vvherefore this is falſlie and vntrulie fathered on them. Hovve great a matter it is to grounde on the Apoſtles example, an other ſigne of gods fauour, yet a certifying ſigne, yea a ſigne vvhereby ſuch excellent graces to eternall life are receyued: they knovve vvell ynough, the Lorde giue them conſcience to acknovvledge that they knovve. Thus much of the three bookes in generall, vvhy vve refuſe to ſubſcribe accordinge to the tenor of theſe tvvo Articles. Novve it followeth that vvee come more particularlie to the tvvo bookes mencioned in the ſeconde Article. And firſte vve vvill ſpeake of the booke of Common prayer, vvhere our meaning is not to vvrite any thing vnto the derogation of the booke of common prayer, but to the derogation of that ſubſcription, vvhich is required of vs vvithout any grounde of lavve. And although vvee ſhall haue occaſion to ſhevve that ſome things in that booke are contrarie to the vvorde of God, yet the ende is to giue the booke greater perfection vvhē from theſe poyntes by authorite it ſhalbe purged, not to diſgrace or deſpyte it. Wherein the firſt place of right vve muſt giue to the point of the Scrip-

In the Rubricke of cō firmation.

The Ieſuits annot. ouer Act 8.17. & Act. 19. 6.

e Act. 8. 11. Ephe. 4. 11.

Artic of the Sacraments

Scriptures, vpon vvhich vve reaſon thus againſt the Subſcription:

The firſt ſpeciall reaſon againſt ſubſcription to the booke of common prayer.

What ſoeuer ſubſcription alloweth the forbidding of the publike reading of bookes, eſpeciallie commaunded of God to bee read, That ſubſcription is vnlawfull:
But this ſubſcriptiõ required to the book of cõm. prayer doth ſo:
Therefore it is vnlawfull.

The firſt part of this reaſon as it vvill be graunted of all men, ſo vvee knovve before hande our Fathers vvil not ſtande to the deniall of ſo manifeſt a trueth. The ſecond parte thus vve proue: hauing firſt layde this grounde, that the Article bindeth vs to promiſe that in diuine ſeruice vve vſe no other forme then is appointed in the ſaide booke. This ground alſo that the Statute printed with the ſaide book and being the firſt contents of it, doeth grieuouſlie puniſhe if any doe othervviſe then is conteyned in the ſayde booke.

What ſoeuer forbiddeth the Song of all Songs, euen the moſt excellent ſong, the Reuelation of Saint Iohn, and diuers partes of the propheticall vvorde to be publikelie read: forbiddeth that vvhich the Lord commaundeth eſpeciallie to be read:
But that vvhich ſhould be allowed by this ſubſcription doeth ſo,
Therefore that vvhich ſhould be allowed by this ſubſcription doeth forbidde that vvhich God vvould haue eſpeciallie read.

The propoſition is proued by theſe reaſons. Firſt:

If God haue commaunded all partes of holy Scripture to bee read, then theſe moſt eſpeciallie, vvhich he commendeth for moſt eſpeciall partes: But the firſt is true: Therefore the ſecond.

The firſt is thus proued:

What ſoeuer God hath commaunded as a neceſſarie meanes, for the knowledge and practiſe of one part of Scripture: That alſo he hath commaunded for the knowledge of all the reſt of the Scriptures vvhich ſerue to that ende.
But he hath commaunded the vvhole Bookes of the Lawe to bee read publikelie, that all might learne to knovve God and ſerue

him, Therefore he hath commaunded the publike reading of the whole Scripture to that ende and purpoſe.

The propoſitiō is manifeſt to him that eyther wil graunt that the things of like nature, muſt be alike iudged of, or that conſidereth that the practiſe of the Church confirmeth plainlie, that ſo they vnderſtoode the Lord in that, *They religiouſlie read both the Lawe and the Prophetes*, In that alſo the whole Church is commended iointlie to attende vnto *the vvhole Prophetical Worde, as to a ſhining and burning Lampe, &c.* The ſeconde part is manifeſt by the commaundement of God by Moyſes, that the Leuites ſhoulde reade *the vvhole Lawe, that the people mioht learne and keepe all the vvordes of the Lawe*: by the practiſe alſo of Ioſua, *& vvho cauſed all the vvordes of the Lawe to be read, and not a vvorde to be leſte vnreade.*

Act.13.
2.Pet.1.
Deut.13.11.
12.
Exod.24.6.7
Deu.5.23.
Ioſh.8.34.

2. *If there be anie cauſe why anie part of the holy Scripture may be forbidden to be publikelie read, it is the hardnes, & darknes of thoſe partes,*
But that is ſo farre from being anie iuſt cauſe, as wee ought to reade them the oftener. For the often reading eſpeciallie in publike, will make them better knowen, according to the wordes of the holy Ghoſt, ſpeaking of Daniel one of the hardeſt Prophets Manie ſhall runne it ouer, and knowledge ſhalbe increaſed, *and Saint Peter ſheweth, that the reaſon why the hard thinges of the Scripture are harde and abuſed, is,* becauſe men are vnlearned in them.
Therefore there is no reaſon which may mainteyne this forbidding of the publike reading of the holy Scripture.

Dan.12.4.
2.Pet.3

3 *So, if it be a ſinne to forbidde the meanes of the knowledge of anie part of Scripture, which hath leſſe and not ſo eſpeciall promiſe of God: it is much more ſinne to forbidde that meanes of the knowledge & practiſe of anie part of Scripture which hath greater promiſe.*
But it is ſinne to forbidde the priuate reading of anie parte of holy Scripture, as all men will graūt, which is a meane of knowledge, which hath leſſe eſpeciall promiſe of God, then publike reading, becauſe the publike reading (whē as the Church hath more eſpeciall promiſe in all their lawfull publike actions, then they haue of the ſame done in priuate) muſt needes alſo by vertue

tue of that premiſe, more profit the godlie:
Therefore, as it is ſinne to forbidde the one, ſo, much more to forbid the other.

Yf any ſay he profiteth more in diligent reading at home, then ſlender marking at Church, it were abſurde, ſeeinge that is true of all actions which may be done both publikelie and priuatlie, that well performing of them at home, may profit more then ill accompliſhing of them at the Church.

4 *What ſoeuer right the Church hath to the publike vſe of the whole Sacramentes and euerie part of them, the ſame right ſhee hath to the publike vſe of the whole ſcriptures and euerie part of them:*
But ſhe hath ſuch right to the publike vſe of the whole Sacramentes and euerie part of them as it is a grieuous ſinne to forbid the publike vſe of any part, Therefore ſhee hath ſuch right to the publike vſe of all holy Scriptures, as it is a grieuous ſinne to forbidde anie publike vſe of anie part of them.

Here is nothing to be denied but the firſt parte, vvhich if he that denieth it, haue a forehead of ſteele it will pearce him, conſidering that looke vvhat right one hath to the vſe of the ſeales, the ſame right by the lavve of nature he hath vnto the vſe of the vvritings vvhich they ſeale. All theſe reaſons might be amplified and ſtrengthened by comparing the incomparable fruites of the excellencie & playnes of the doctrine of the partes forbidden vvith the partes permitted to be read: but the cõpaſſe of this treatiſe vvill not beare it, therfore vve ſhutt vp this point vvith this eſpeciall reaſon, touching the Apocalipſe or Reuelation.

5 *Whatſoeuer forbiddeth the publike reading of the Apocalipſe which God hath commaunded with an eſpeciall promiſe to bee read publikelie, becauſe he* is bleſſed that readeth it, and they alſo which heare it read, becauſe the time of the propheſie is at hande. *He in this poynt contradicteth Gods commaundement.* Apoc 1.
But this doeth that Rubricke, which commaundeth and preſcribeth the Reuelation to be left vnread: Rubrick for the reading of the reſt of the Scripture.
Therefore it forbiddeth that which God eſpeciallie cõmandeth.

If they ſaye, this commaundement is not meant of publike reading at all, they vvill ſay that vvhich no man vvill ſay, ſeeing vvhat ſoeuer is promiſed vnto the priuate reading, is much more promiſed to the publike, ſeeing alſo the frame of ſpeache doeth in this place more nearlie note our publike reading then priuate, becauſe it oppoſeth in the action (but not in the bleſsing) but one *vvho readeth* & *they* (ſpeaking as of many) *which doe heare*. Withall, this kinde of prohibition as it can not be founde in anie approued example of the Church vntill this day, that this hath eyther bin done or accounted lavvfull, ſo in the next reaſon the contrarie ſhall manifeſtlie appeare, by plentifull vvitneſſes of antiquitie. Thus much touching the forbidding of ſome of the holie Scriprures to be read: Now vve come to the commaunding of Apocripha bookes to be read.

What ſoeuer commaundeth to be read vnder the name of holie Scripture, as more to edifying then ſome bookes of Canonical Scripture left vnread, Thoſe bookes which containe vntruthes and errours contrarie to the holy ſcriptures: That is contrarie to the worde of God:

But the forenamed rubrike in the booke of common prayer doth ſo: Therefore it is contrarie to the worde of God.

The firſt part is moſt vndoubted, for tvvo reaſons: the one becauſe it is no ſmall errour to giue vnto meere humane writings not onely that dignitie, but alſo more then to ſome partes of holy Scripture, all vvhiche 2. Tim. 3. 16. are *inſpired of God* for all the publike vſes of the Church, and vvhich onely are properly called of the Apoſtle *the faithfull Worde according to doctrine*, that Tit 1. 9. is, ſuch as may ſerue for inſtructiō: The other, becauſe it is againſt all reaſon, that they ſhould ſerue for publike inſtruction, vvhich teache lyes and eronious pointes of doctrine, eſpeciallie by bare reading vvhere they are not diſcourred vnto the people. The ſecond we vvill proue by this induction, vvherein that vve appeare not to doe this of purpoſe to finde faule or picke quarells, and holes, vve omitte the place of Iudith, vvho prayſeth Proem. ad Dan. that which Gods Spirit condemneth, Gen. 49. 6. 7. Which the Reader may Apoc. Heſt. 12. 5. ſee vrged againſt *Campion*, in the diſputations made in the Tovvre, the fa- Can. Heſt. 6. 3. bles alſo of the additions to Daniel, as Ierome calleth thom, the lies alſo Heſt. 15. 10. of the additions to Heſter, vvhich ſayth, The King *gaue Mardocheus a re-* Can. Heſt. 5. 2. *vvarde, vvhen he reuealed the treaſon*, vvhereas the true booke of Heſter ſaith, *Nothing vvas done vnto him*, vvhich alſo ſayeth, *ſhee fell downe for feare of the* Ca. 19. 10. 11 *Kings countenance*, vvhereas the true booke of Heſter ſayth, *When the Kinge* Pſal. 78. 27. *ſawe Heſter, ſhee founde fauour in his ſight, and he helde out his Scepter to her*, alſo the Wiſd. 8. 20. contradiction of the booke of Wiſedome, vvhich ſayeth, *The quayles vvere of a newe creation*, contrarie to Moſes and the Pſalme, vvhich maketh them *ſea-birdes*, and *ordinarie quayles*: of this error alſo, in attributinge to Solomon *a ſoule vvhich vvas firſt good, and then came into a polluted body*, vvhich ſome

of

of the Fathers to heale it, haue applyed to Chriſt. Theſe and diuers ſuch yve vvill omitte and content our ſelues vvith ſuch vvhich are moſt euident and vveightie, and haue for the moſt part bin conuicted of the Fathers, vvith the ſame reaſons vvhich vve vſe. Geeg. Naz. de nat. Chri. ex Virg.

The firſt therefore ſhall be the place of Eccleſiaſticus appointed to be read the 18, of Nouember, vvhere it doeth both falſlie interprete the place of Samuel, and thereby alſo confirmeth this error, that by vvitches the ſoules of the godlie may be called from *their ſweete reſt in the Lorde.* Vnto this commonlie vve haue receyued the anſvvere vvhich *Barlaminus* the famous Ieſuite hath novve publiſhed in printe, That he came vppe, not ſo much at the *call of the vvitch* as at the *ſpeciall diſpenſation of God to hinder the vvork of the vvitch, vvho before hande had appointed Samuell to come and delude Saul for a plague and puniſhment:* But thus agayne vve haue refelled it by theſe tvvo manifeſt reaſons out of the texte, vvhich yet could neuer heare anie anſvvere. Firſt, that if Samuel had come by diſpenſation from GOD, hee vvould not haue complayned that he vvas troubled, nor haue attributed this trouble vnto their calling of him vp, ſo confirming their errour. Secondlie then he vvould and ſhould haue come frõ heauen, & haue deſcended, not aſcended out of the earth, verſ. 14. Thirdlie, as Auguſtin ſayeth, Then he vvould not haue ſuffred Saul to adore him, verſ. 14. But let them heare the Fathers bearing vvitnes to this trueth, Auguſtin mouinge the queſtion vvhether it vvhere Samuel in deede or no. He aunſvvereth: *I account it an vnvvorthie and vvicked deede, if according to the vvordes of the ſtorie, the aſſent be prayſed,* his reaſons are, firſt, *Howe could it bee, that a man ſhould be drawen by magicall arte, a man holy in birth, and iuſt in the vvorkes of his life, or if he was not drawen he aſſented, both vvhich to beleeue of a iuſt man, is abſurde:* The ſecond reaſon is, *This is the craft of Sathan, that he might deceyue men, hee ſayneth that hee hath God in his power, as the Apoſtle ſayth, He transfigureth him ſelfe into an Angell of light, but if anie for the hiſtorie and theſe things vvhich are expreſſed by the vvordes thinketh it ſhould not be let ſlippe, leaſt the reaſon of the ſtorie be in vayne, he doeth well ſo he ſnatch not this to the vvay of trueth, but of ſight and vnderſtanding: for the Hiſtoriographer in the minde of Saul and habite of Samuel, expreſſeth thoſe things vvhiche vvere ſayde and done, pretermitting vvhether they vvere true or falſe.* Indignum ſacinus aſſenſus. Ratio. veri. Auguſt. qu. ex vete. teſt. q. 27. & Tõ. 3. de mira. ſcrip. li. 10. cap. 11. Ad Suip. l. 2. q. 3 de octo dul. qu. 6.

The laſt reaſon is, *If Samuell in deede had appeared, out of doubt the iuſt man vvould neuer haue ſuffered him ſelfe to be vvorſhipped, vvho had preached that God only ſhold be adored.* Ierome ſayth, *And the King of Iſrael is mocked of the vvoman vvhiche vvas in Endor, and her ſouth-ſaying ſpirit according* to the 70. Interpretors, *her vviſe man,* according to the Hebrevves. Tertullian ſayth: *God forbidde, that vve ſhould beleeue the ſoule of anie one, leaſt of all a Prophete, to be drawen out by the Deuill, &c.* See alſo Procopium & Eucherium on this place of the Kings, & Iſidorus lib. 8. etimolog. cap. 9. From him vvho vvould giue Samuel no reſt, let vs come to the Phyſition among the Angels (*if any (as Ierome ſaith) vvill receyue that booke of Tobie:*) euen to Raphael, who firſt of all is taken by his owne confeſſion, vvith a lye, becauſe Cap. 12. he ſayeth, He is one *of the ſeuen Angels vvhich ſtande before the Lorde,* and yet before he ſayd, cap. 9. verſ. 18. He vvas *Azarias the ſonne of Hananias,* Hierom. Sa. de 42. &c. Ierom. in Dan. ca. 6. verſ. 15.

Novv

Nowe Angells are perfect, holy, and voyde of ſinne, ſo that no Angell can ſinne:
But euerie one that can lie (though it ſhould redounde to the glorie of God) can ſinne, Rom. 3. 1.2.3.4.5.
Therefore no Angell can lie.

Wherevpon it followeth, this ſtorie muſt be rayſed out of the Kalender, as giuing men example to lie for *a holy aduantage*, in the perſons of no meaner ſpirites then holy Angels. Vnto this we are wont to receyue out of *Bed and Pelican* an allegoricall anſwere, That the Angell might ſo call him ſelfe, *as one that ſaue* God, or *was his helper*, and might ſaye, he was the ſonne *of the grace of God*. But vnto this (that we may lett paſſe the ſifting of theſe notations altogither vnworthie to be noted) we aunſwere, and without anie replie haue aunſwered: this Allegorie can not excuſe this lye, becauſe hee declared his kindred as the kindred of a man, verſ. 19. becauſe he would thereby deliuer Tobie frō care, whiche he had not done vnleſſe he had tolde this playne lye, which made poore Tobie beleeue he was of *great kindred*, which he ſo ſignified to the Angell, as the Angell agayne manifeſtlie yeeldeth that he vſed thoſe wordes as proper names not appellatiue. Nowe whoſoeuer ſayth, his proper name is ſo and ſo, and that properlie his father is ſuch and ſuch a man, lyeth, if it be otherwiſe: Wherefore this muſt needes goe for that it is, a manifeſt and direct lie. But it may be that he that hath naturall phyſicke to caſt out Deuils can, change alſo the nature of a lie.

Let vs then conſider that in the ſixt Chapter appointed to be read the eight of October, where he teacheth vs *with the harte of a fiſhe to driue out Diuells*, wherein he not onely ſurpaſſeth all holy Prophetes, our Sauiour Chriſt, and his Apoſtles, which neuer taught vs this *medicine*, but alſo teacheth the Atheiſtes a good leſſon, to mocke at the holy myracles of our Sauiour Chriſt, as at things which may be done *with the liuer of a fiſhe*, or if Sathan can not gayne it that way, hee hath here a fayre grounde to buylde the Papiſtes conſecrating of Salte with other creatures to driue out Diuels, vpon: it ſitteth better for his purpoſe then the *bitter water of curſing*, mentioned in the Lawe, which they commonly alleadge to maintayne that filth withall. Neyther will he take the anſwere which we haue bin driuen to goe away withall as a profounde reſolutiō, that god vſed it as an eſpeciall and extraordinarie ſigne, and outward meanes alſo to occupie the yong mans minde withall, as our Sauiour and the Prophetes haue vſed ſometimes water, Salt, claye, and ſpittle, and ſuch like: For he will ſay that this was done by a vertue which it had *being good for medicine*, Which general vertue (as Athanaſius obſerueth) made Tob. ſonne inquire the eſpeciall, for what diſeaſes it *was good*, to which he receyued anſwere (as he alſo ſaith) that as the *gall is good to heale all the blemiſhes of mens eyes*, ſo this harte broyled on the coales, will driue away all *vncleane ſpirites*,

Bellarm. l. 3 de cultu S. cap. 7.

verſ. 5.

In his Syno. of the book of Thobie, verſ. 7.

verſ. 9.

rites, and that not by a myraculous vertue (not inherent in the thing, but ſignified by it) as in the vvater and ſpitle: but by the vertue and povver of the *ſmoke of it*. But let vs proceede and ſee if he that hath lyed, and played the cunning Magician, will not alſo plainlie blaſpheme. In the 12. Cha. appointed to be read the 4. of October, hauing ſhevved he vvas one of the *Angells vvhich ſtande, that is, miniſter as his ſeruantes before God*, he bluſheth not to ſay that he offered *his prayer before the Lorde* in heauen vvhen Tobie vvas buſie on earth in burying the dead, vvherein, firſt becauſe none dare approche before God to offer a prayer vvhich he knovveth not to bee ſyncere and come from fayth, he giueth him ſelfe the honor, vvhich Solomõ ſayth belõgeth only to God, *to knovv the ſecretes of mens hartes, and the vvayes of their prayers*. Secondlie, though he be one *of the ſeuen miniſtring Angels*, not that (a) *other Angell*, another from all others in nature and office, to vvitt, Chriſt: though he can not come before the *golden Altar to make interceſsion*, (b) *though he haue no cenſure, no odours to take avvay the ſtincke of our prayers*, though he can ſende dovvne from heauen no *lightninges, that is, vertues of Gods Spirit, no thunders, nor voyces, nor earth-quakes*, finallie, though hee bee not a (c) *Miniſter of the holy places not made of handes, euen of heauen*: yet he vvill miniſter there not onelie as an Nethenite, but as a Prieſt, executing the onelie Prieſtlie function vvhich is onely done in heauen, vvhich is to offer vpp incenſe vvith our prayers vnto God for vs. If theſe things did carrie but a ſhevve of ſuch groſſe and damnable errours, it vvere contrarie to Gods vvorde, not to remoue this ſtumbling blocke out of the vvay of the ſimple, but vvhen our defendours of our faith preſſe theſe places daylye as pregnant by ſuch groſſe contrarieties to the Scripture to proue them not Canonicall, it is no ſmall ſinne, to lift them vp into the chayre vvhiche vve haue prepared for the *oracles of lyfe*. Ere vve ſhut vp this poynt, vvee can not but remember the iniurie that is done to Ieremie, by that *counterfete Epiſtle* (as Ierome calleth it) vvhich is appointed to be read out of the 6. of Baruch, the 2. of Noueber: vvhere he maketh Ieremie to write, that they ſhould ſtay in Babylon 7. generations, that is, if you account as the Scripture vſeth to ſignifie in the diſtinction of time by that vvorde, ſeuen hũdred yeares: vvhere as the true Ieremie hath propheſied but of 70. yeres captiuitie onely: neyther will that reckoning ſtande of reckoning tenne yeares for a generation: for beſides that, that kinde of ſpeach is not foũd in all the Bible or anie allovved vvriter, Ieremie vvho had propheſied of 70. yeares expreſlie, vvould neuer haue made his prophecie doubtful with ſuch an vnheardof kinde of phraſe: much leſſe duſt Baruch haue done it for him, in penning his Epiſtle. Hovve ſoeuer it be, ſeeinge they iuſtlie by the conſent of the whole Conuocation houſe bring it from *the H. Arche or Cheſt* to the humane or eccleſiaſtical Boxe: vvhy vvil they either ouerthrovve that, in graunting it to be Ieremies Epiſtle, & ſo being written for the publike vſe of the Church, to be conſequentlie Canonical and inſpired of God, or elſe permitte that his name ſhould bee falſlie vſed, to coulour ſuch an vnſauourie and vnlikely ſpeache? Were it not more ſafe that that vvhole booke vvhich Ierome thought not vvorthie to be vvritten

Luc. 1. 19.

2. Reg. 8.

a Apoc. 7. 2. & 8. 3. & 10. 1. & 18. 1.

b Apoc. 8. 3. 4. 5. 7.

Heb. 8. 2. & Heb. 9. 24.

M. Whitak. con. of Dur. lib. 1.

Pſeudogra. proemio before Ierem.

In the Arti. of the Scripture.

ten on by him, should much more be iudged vnvvorrhie to speake vnder the name of so great a Prophete to our Churches? Novve although this be sufficient to shewe that these vvritings being neyther of *the Lavve nor the Prophetes*, should not be admitted to sitte in the same seate with the Oracles of God: and to shevve that it is otherwise then is affirmed, that nothing is appointed to be read in our Church *but eyther the pure Worde of God, or that vvhich may be concluded out of it*: yet that all may vnderstand that it is not our priuate opinion, that the Apocrypha & all humane writings should be remoued from being read, for the instruction of the people in the Cōgregation, vve produce the reuerend & general vvitnesses of antiquitie, as follovveth in the abridgement of the third Coūcell of Cartha. by that of Hippo. *The Scriptures Canonicall, vvhich are to be read in the Church: & besides vvhich nothing else may be read*, and in the Coūcell of Laodicea, *We may not reade anie bookes, that be vvithout the Canon, but onely the Canonicall bookes of the olde and nevve Testament.* So Chrysostome, *Therefore Christ ouerthrevv the exchaungers banckes: meaning thereby, that there may be no coyne in the Church, but only spirituall, that is to say, that beareth the image of God*, And in another place, *It vvas the Readers office to pronounce holy things to the people, eyther out of the Apostles or Prophetes*: And Cyrill is more bolde, vvhen he sayth, *With the Apocrypha writings, haue nothing in common.* These also are knovven and beaten sentences alleadged by Bishop Ievvell and others against the Papistes to this purpose: so that he can not deeme them to be vvrested of vs. And thus much touching the Scriptures: Novve let vs proceede vnto the Sacramentes. Where first vve vvill speake of the necessitie vvhich is made of them beyonde the vvorde of God: Then of the additions vnto them.

In the statut and preface before the booke.

Cōcil. Hippon. cap. 38. *oude acanonista biblia, c. 59*

Chrisost. in Mat. Hh. 38. In Act. hom 19.

Cyril. Hier. *catex 8. pros te ta opocrypha meden eche ceinon.*

Iewell apo. ca 3. diui. 10

Whitakers against Du. li. 1. de scri.

What soeuer maketh a necessitie of the Sacramentes whiche Gods Worde doeth not make, that is a doctrine contrarie to the Worde of God: (as are all doctrines of men) Mat. 15.

But the prescription of the bookes which maketh such necessitte of them that they must be administred priuatlie, by priuat perpersons, yea women, yea and the Supper of the Lorde to one alone, maketh a necessitie of the Sacramentes, which God his word neuer commaunded.

Therefore this is a doctrine contrarie to the worde of God.

A necessitie of the Sacramentes contrarie to the vvorde of God.

We looke for no deniall of the proposition being both cleare of it self and proued by the vvorde of God: both partes of the assumption are to be proued, that is, both that the booke maketh such a necessitie, and that such necessitie is not made by God his vvorde. The first, that from suche cause of Necessitie they would haue it priuatlie ministred, yea & at home to one person alone to him vvho is sicke of the plague, is expreslie sett dovvne by the booke: The other, that in case of necessitie women must baptise, although it be so playne as no man of conscience aduisedlie reading it, can otherwise vnderstande it: and dayly practise in our Churches

In the communion of the sicke.

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haue confirmed it: yet becauſe the Archbiſhop hath vpon authoritie giuen him in the booke to decide controuerſies, made ſhevve that hee maye interprete it of Miniſters, vvee vvill proue hee maye not by that preface of the booke for the preface giueth him onely authoritie to reſolue doubtes, not things out of doubt: alſo it preſcribeth him his boundes and limites, that he reſolue not contrarie to the ſayde booke, vvhich he ſhould doe in this reſolution, as the reaſons followyng manifeſtlie proue. Firſt:

2 ☞ *All thoſe whom the Curate muſt warne, not without great neceſſitie to Baptiſe their children at home, are by the expreſſe worde of the booke allowed to Baptiſe:*
But he muſt warne all priuate perſonnes & Women not to Baptiſe without great neceſſitie:
Therefore priuat perſons and women, are allowed to baptiſe.

Reaſons to proue the booke alloweth womẽ to baptiſe

☞ *And one who is preſent in ſuch neceſſitie of womens trauayle, may baptiſe by the expreſſe wordes of the booke,*
But priuat perſons, and namelie Women, are alwayes preſent, & for the moſt part none but they:
Therefore priuate perſons, and namely Women, and for the moſt part none but they may then baptiſe.

In the Rub. of priuat Baptiſme.

3 *All thoſe after whom the Miniſter may not by the booke baptiſe it agayne, are allowed to baptiſe:*
But he may not by the booke (the Archbiſhop being iudge) baptiſe againe after a Woman, if no other faulte be founde:
Therefore a Woman may baptiſe, yea and therefore the Miniſter muſt openlie tell them they haue done well, and according to due order, *for ſo is he bounde to doe by the booke.*

Gods word doth not allovve that neceſſitie of Baptiſme, which the booke maketh.

This grounde being layde we will proceede to proue the other parte, that this neceſſitie is not made by Gods worde, vvhich thing vve proue by theſe reaſons.

1 ☞ *If this neceſſitie be made by God his Worde, it is eyther in regarde of the childe or of the parentes:*
But not of the childe, for if it liue, it ſhall haue Baptiſme, if it die, it hindreth not his ſaluation, becauſe before, the kingdom of God belonged vnto him, he was holy, and God hath promiſed to be the God of the ſeede of the faithfull, *neyther is it made in regarde of the Parentes, for they are not bounde by the Worde and commaundement of God to ſeeke the Sacrament in anie other place, then the publike aſſemblies of the Church, nor*

Gen.17. 1.Cor.7.

from anie other persons then the Ministers: Therefore, &c.

If they say they be otherwise bounde, let them shewe the bande.

2 *What soeuer in the Scripture is forbidden generallie without anie exception, that it permitteth not for any necessitie of the Sacramentes,*

But to Baptise is generallie forbidden to Women, and no exception giuen in the scripture, Heb. 5. None taketh this honour, *1. Tim. 2.* A woman must not vsurpe Ecclesiasticall authoritie ouer the man:

Therefore the Scripture permitteth not this for anie necessitie of the Sacrament.

3 *Whatsoeuer will not stande with the wordes of the institution,* eate yee, doe ye this, &c. *That is forbidden without exception:*

But to administer the Communion to one alone, will not stande with eate yee, drinke yee, they drancke all of that, &c.

Therfore this ministring to one alone, is without exception forbidden.

4 *What soeuer can not be done without cõming togither vnto condemnation is generally forbidden:*

But for one or two in celebrating the Supper, not to tarie for the rest of the Congregation, is to come togither to condemnation, 1. Corint. 11.

Therefore that is generallie without exception, forbidden.

Lastlie, *What soeuer place is without exception opposed vnto the place which Gods Worde alloweth onely for the Sacramentes, that place is without exception forbidden to serue in the administration of the Sacramentes: for to oppose without exception, as contrarie to an allowed thing, is by the light of nature all one with forbidding of it:*

But Saint Paul without exception opposeth all priuat houses, not appointed for the assembling of the Church, but for priuate vses onely, as to eate and drinke, vnto the Church, which is the place appointed for publike assemblies, and whiche is the onely place of Gods Sacramentes: in saying, haue you not houses to

eate

eate and drincke in, or deſpiſe you the Church of God, or ſhame them that haue not?

Therefore thoſe priuat houſes are without exception forbidden to ſerue for the adminiſtration of the Sacramentes.

And ſo vve truſt it is manifeſt, that this neceſsitie of the Sacramentes is not preſcribed of God: vvhich vve thinke may receyue ſome credit by the conſent of Antiquitie following. The Councell of *Laodicea* ſayeth, *Oblations muſt not be made in houſes either by Biſhops or Prieſtes*: yea this order of the Church vvas ſo auncient and ſurelie layde, as Sathan could not in long time haue ſhaken it, ſo that in the 6. Councell of *Conſtantinople* it was decreed: *In a priuat Oratorie vvhich is at home, let Baptiſme in no reſpect bee miniſtred, but they vvho are coũted vvorthie of this pure light, let them come to the Catholike Churches, and let them haue vſe of that gift there if anie doe othervviſe, if he be a Clark let him be depoſed, if he be a lay man let him be excommunicate.* Againſt the adminiſtration by priuate perſons, this teſtimonie of antiquitie is notable. *Ignatius* ſayeth: *It is not lavvfull either to baptiſe, or offer, or adorne, or prepare the ſacrifice, or perfect the gift, vvithout a Biſhop.* *Athanaſius* proueth, *that it vvas neuer lavvfull for vvoman, no not the virgin Marie, to Baptiſe.* And thus much touching the neceſsitie of the Sacramentes. Novve it followeth, that vvee ſpeake of the additions to the Sacramentes:

Concil. Laodic. can. 58

Conſtan. 6. Can. 59. Nullatenus

Epiſt. to the Church in Smirna.

Hereſ. 79

Additions to the Sacraments, repugnant to the worde of God.

What ſoeuer is a Symbolicall ſigne invented by man to repreſent & betoken ſpirituall grace, or to giue grace, whether added to the Sacraments or no, That is contrarie to the worde of God.

But the ſigne of the croſſe is a Symbolicall token to betoken that we ſhall not be aſhamed of Chriſt &c. Matrimonie by the booke is made a cõſecrated miſterie, to repreſent the ſpiritual vnion betweene Chriſt and his Church. *Confirmation is a ſigne* to certifie vs of Gods fauour, & by the *adminiſtratiõ* whereof, we receyue ſtrength againſt the Deuill, &c.

In the ſecõd prayer in Matrimonie

In the B. prayer before Confir. in the Rubr. before confirmat.

Therefore all theſe are contrarie to the worde of God.

The firſt of this Argument which onely may be doubted of, vve proue by theſe reaſons. Firſt:

1 *What ſoeuer is a doctrine af man in Gods ſeruice, that is contrarie to the worde of God, Mat. 15.*

But to ordayne ſuch ſignes, euen ſuch as vvas the Iewes waſhing of handes, to repreſent their abſtayning frõ wordlie, pollutions, are condemned for a doctrine of man, Mark. 7. 3. 4. 5.

Therefore they are contrarie to the vvorde of God.

2 *Euerie Sacramentall action not ordeyned of God, is contrarie to the vvorde: For if the Apoſtle by bare repetition of the in-*

1. Cor. 11. 23

ſtitution of Chriſt ſhut out ſuch addition; as touche not the nature of the Sacrament, much more newe ſignes which are partes of the nature of a Sacrament:

But the ſignifying, repreſenting, and betokening, of ſpirituall graces by the croſſe, matrimonie, and impoſition of handes, is a ſacramentall action not ordeyned of God:

Therefore alſo contrarie to the worde of God.

That they are made Sacramentall actions is more manifeſt then can be denied, for to *ſignifie* in circumciſion vvas a Sacramentall action, as vvell as to *ſeale*, Rom.4.12. Gen.17.11. and therefore bare ſignifications are ſacramentall actions, much more vvhen they betoken *vvhat ſhalbe, vvhen it certifyeth vs*, that is, aſſureth vs of Gods fauour, vvhen by *any of them* vve receyue ſpirituall *graces*. That they are not ordayned of God is certayne and ſure, ſeeing to mainteyne the croſſe they neuer made any ſhevv out of Gods vvorde: and for the other alſo, if vve vvere to deale vvith the Articles of the Conuocation houſe, vvhich they vvould haue vs ſubſcribe vnto vve might take it for graunted, ſeeing they ſay, *that the fiue mained Sacramentes of Matrimonie, Penance, Cerſirmation, Aneyling, haue no viſible ſigne nor ceremonie ordeyned of God.* But in the matter of Matrimonie, vvee haue bin reſiſted, for they haue tolde vs that the Apoſtle hauing ſpoken of mariage, ſayeth, *This is a great myſterie*. To vvhich vvee haue anſvvered, that vvhich M. Caluin, Martyr, Bucer. Kemnitius, Ievvell, Fulkes, Whytekers, and all other our defendors of the trueth doe anſvveere, the Ieſuites alleadging this place to that purpoſe, That Saint Paule ſhevveth in the next vvordes, in vvhat reſpect he calleeh it ſo, not of mariage, but in reſpect *of Chriſt, and in reſpect of his Church*. Vnto this they replie, they regarde not mens interpretations, Saint Paule hauing ſpoken of mariage, as ſignifying the coniunction of Chriſt, ſayde, *It vvas a great myſterie*. Herevnto as before vve ſaye, euerie part of their anſvvere is falſe. Firſt, in that we proving by the playne vvordes of the Apoſtle, that hee ſpake that in reſpect of Chriſt & of his Church. They anſvvere our reaſon by a plaine begging of that in queſtion, namelie in that they take for graunted that the Apoſtle ſpake thoſe vvordes of mariage, vvhich is the thing in doubt. Secondlie, that they ſtrengthen it, with belying the Apoſtle, and by looſe cõſequẽces falſlie implyed. They belie the Apo. vvhẽ they ſay, he brought mariage forth as a ſimilitude to repreſent Chriſt and his Church, vvheras on the other ſide he brought forth the loue of Chriſt as a ſimilitude to declare vvhat ſhould be the loue of the husbande vnto the vvife. For ſo his wordes in all the text manifeſtlie declare, *The man is the head of the vvoman, as Chriſt is the heade of the Church, and is the ſauior of the body, and as the Church is ſubiect to Chriſt, ſo muſt the vvines be to their ovvne husbandes: Husbandes loue your vvines as Chriſt hath loued his Church, and hath giuen him ſelfe for her.* And verſ.18. *So ought men to loue their vvines as their body.* By this it is euident, that if they vvill needes dreame here of ſignes, repreſentations, and conſecre-

In the Arti. of the Sacramentes.

Ephe.3.32.

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ted miſteries to repreſent: Chriſte and his Church muſt be the ſigne & conſecrated miſterie to repreſent man and his vvife, and their mutuall loue, not mariage a conſecrated ſigne of him.

Their loſe conſequentes are theſe, Firſte mariage is made a ſimilitude and compariſon of the coniunction of Chriſt and his Church, therefore it is a conſecrated myſterie to repreſent the ſame vnion of Chriſt and his Church: vvhich followveth as well as this, The ſuddaine commınge of a theefe is made a ſimilitude of Chriſtes ſuddaine commınge to iudgement, a vine, a body, the coniunction of the members in the bodie, are made ſimilitudes to declare Chriſt our ſpirituall vnion more fullie, more plainlie, more heauenlie: yet they vvill not conclude thereon, that vines, bodies, ſudden comming of theefes, are miſteries conſecrated of God to repreſent Chriſt and his Church. Laſtlie, the nature of a Similitude vvhich is playne, familiar, eaſie, and brought to make playne, is directlie contrarie to the nature of a *myſterie*, yea *a great myſterie*, that is, *a great ſecret*, and therefore it is manifeſtlie falſe, that the Apoſtle called mariage, or the coniunction of man and vvife, vvhich is ſenſible *a great miſterie or ſecrete*. For in our iudgement they are deceyued if they thinke the Sacramentes vvere called miſteries in reſpect that they did ſignifie or repreſent: vvhereas they vvere called miſteries in reſpect of the Sacramentall vnion of the ſigne and the thing ſignified, of the repreſentation and the thing repreſented, in that by the povver of Gods Worde at that inſtant, that the one is preſent to the body, mouth, hãdes, & eyes, the other is a preſent in a vvonderfull myſticall and ſecret manner vnto the fayth, eyes and handes of the ſoule. Wherefore vnleſſe they will contrarie to the expreſſe doctrine of our Church, not onely make it a ſigne, but alſo giue vnto mariage the ſacramentall vnion vnto Chriſt and his Church, as the vnion of the Sacrament and the thing ſealed by it, and ſo make it a full and perfect Sacrament, they can neuer out of this place haue anie colour to proue that it is a *conſecrated miſterie to repreſent Chriſt and his Church*. But from this vve haſten to the thirde reaſon.

3 ❧ *What ſoeuer God hath ordeyned to be proper vnto the two Sacramentes, of Baptiſme and the Lords Supper, that can not without great repugnance to Gods Will, be made commõ to other outwarde thinges,*

But God hath ordeyned as proper to the two Sacramentes, the repreſentation of the ſpirituall vnion betweene Chriſte and his Church, the excellencie to be ſignes certifying vs of Gods fauor, to be inſtrumentes whereby we receyue powẽr and ſtrength againſt Sathan, ſinne, &c. to be tokens that wee ſhall manfullie fight againſt the Deuill and the worlde, and not be aſhamed of Chriſt: Rom. 6. 1. 2. 1. Cor. 10. 20. 1. Cor. 12. 13 Gal. 3. 27. 1. Pe. 3. 20. 21.

There-

Therefore theſe thinges can not without great repugnance to Gods will be made cõmon to theſe outward Croſſes, Mariages, and Confirmations.

The ſeconde part of this argument, as it is proued by the places quoted in the margin: ſo it is graũted by the doctrine of the Artic. of the Conuocation houſe, vvhere it is ſayd, firſte *That the Sacramentes are not onely tokens of our profeſſion, but ſignes to aſſure, inſtrumentes to vvorke the cõfirming of Gods grace vnto vs, then that there are tvvo ſuch onely, Baptiſme and the Lords Supper.* Herevnto they are wont to anſvvere, that there may be other tokens to repreſent, beſides thoſe ordeyned of God, ſuch as vvas the Altar built by ſome, to declare they had part in the ſeruice of God at the holy Altar: vvherevnto vve are vvont to replie thus: Firſt generallie, then to their ſpeciall exãple. Generallie, if theſe be ſufficient and ritche tokens, ſignes, & certifications, vvhich God hath ordeyned, then mens are idle, and poore, and vnneceſſarie, alſo againſt the vvorde of God. The firſt they dare not denie: the ſeconde doeth neceſſarilie follovve, for vvhat ſoeuer is more both then ſufficiencie, and ritches, that is ſuperfluous and vnneceſſarie in the ſeruice of God. Eſpeciallie, vve ſaye, there is great differẽce betvveene a token and monument vvhich is ciuill and out of the ſeruice of God as this vvas, and betvveene a token ſpirituall and in the ſeruice of God, as theſe are: There is a great difference betvveene a token vvhereby vve vtter our ovvne meaning vvhat vve doe, and meane to doe, and betvveene the tokens vvhereby God ſhall vtter his meaning, aſſure, or ſignifie, or certifie vs of his graces: a great difference betvvixt erecting a ſigne to declare ciuillie that for declaring vvhereof God hath made no ſigne, and erecting a ſpirituall and holy ſigne to ſignifie for, that in Gods ſeruice for vvhich he hath appointed other better, ſufficienter, and ritcher ſignes alreadie. Wherevpon vve may ſafelie, as vve iudge, determine that thinges of ſo great difference and inequalitie in thoſe reſpectes vvherein they bee compared, can not as like and equall be inferred one of another. Wherevpon vve proceede to our fourth reaſon.

In the Artic. of the Sacramentes.

Ioſh 22. 27. 28.

4 *Whatſoeuer giueth vnto anie miniſterie or Miniſter a facultie appertayning to Chriſtes kingdome, vvhiche is not giuen vnto it of God, eyther by naturall propertie of the thinges adminiſtred, or by Gods vvord and promiſe, That is directlie contrarie to this ſaying:* There are diuers giftes, but one ſpirit: diuers miniſteries but one Lorde: diuers faculties, but one God, who worketh all theſe things in all, 1. Cor. 12. 6. *But to giue vnto the miniſterie of man theſe faculties & powers* to betoken by the Croſſe, that we ſhall manfullie fight againſt the Deuill, &c. to certifie vs of the fauor of God, & giue vs power to reſiſt ſinne. By Confirmation, to repreſent

ſent vntovs the ſpirituall vnion of Chriſt and his Church, giueth vnto the Miniſterie of man faculties appertayning to Chriſtes kingdome, which are not giuen to the things miniſtred eyther by naturall propertie, or Gods Worde and praying.

Therefore this in thoſe bookes are directlie contrarie to the Worde of God.

From the fourth vve come to the fifte.

5 *What ſoeuer the Church ordeyneth in the ſeruice of God, for a further ende then comlines or order, or both of them, is vnlawfull and contrarie (as they them ſelues will graunt) to theſe places Deut. 4. 2. Deut. 13. 32. 1. Cor. 14. vlt.*

But the former ſignes are ordeyned of the Church for further endes:

Therefore they are vnlawfull.

The propoſition they can not denie, ſeeing the tvvo firſt places directlie ſhevve, that nothing muſt be added further to the ſeruice of God. The laſt place ſhevveth that the Churche maye make ceremonies *for order and comelines*: vvhich being the ground of that vvhich the Church may adde, no more muſt be inferred then may be concluded out of it, and that are onely, ceremonies ordeyned for order, or comlines, or both. The ſecond part is alſo as manifeſt: For order is nothing elſe but the meanes of peace and auoyding confuſion, as for one to praye, and manie to ſinge: for one to ſpeake at once, and the reſt to be ſilent: Seemelines it nothing elſe but the decencie vvhich ſome things of their ovvne nature bring vnto diuine actions: as in the celebration of the Lords Supper, to haue a fayre table, a fayre clothe, a fayre Cuppe, fine bread, &c. vvhiche of their ovvne nature, vvithout pompe, bring ſome reuerence and decencie to the actions: But ſpirituall ſignifications, certifications, and inſtrumentall conueighinges of ſpirituall graces proceede further then both theſe, and goe beyonde the nature of anie earthlie thing, till by the vvorde of GOD, and prayer it be lavvfullie changed from common vſes to ſuch holy vſes: for vvithout this vvater in Baptiſme, nor bread and vvine in the Supper, can neyther ſignifie, repreſent, ſeale nor certifie vs of ſpirituall graces: much leſſe can any other creature doe it.

Thoſe places are not vſed of vs only to this purpoſe of ouerthrovvinge of Symbolicall ſignes, but alſo the *Harmonie of the Chriſtian confeſsions* haue ſo applyed them: yea Chryſoſtome long ſince on the 15. of Matthevve ſayth, *Although Moſes did threaten vvith great terror, that they ſhoulde not adde nor take avvay anie thing*, Deut. 4. *Yet they brought in manie nevve things.* And a little after, *By vvhich matter they made a double fault: for the innouatiõ it ſelf vvas no ſmall crime.* Sect. 17. ob 4 ſer. ad Sax. Chriſoſt. in Mat.

Thus good Reader, thou haſt our reaſons whereby vvee proue all theſe additions to the Sacramentes, as vnholy and ſtraunge fire on the Altar of the Lorde. It remayneth that thou brieflie heare our ſpeciall reaſons, onely againſt the Croſſe and Confirmation. Againſt the Croſſe this:

1. Iohn 5. vlt. *Not onely all idolatrie, that is the ſeruice of Idolles, but all idolles are contrarie to the worde of God, which ſayeth,* Babes, keepe your ſelues from idolls:

But the ſigne of the Croſſe is an Idoll:

Therefore it is contrarie to the worde of God.

A reaſon againſt the Croſſe. The aſſumption may eaſilie be proued by this reaſon:

What ſoeuer is a humane ſimilitude of a thing wherevnto anie giue religious worſhippe, and is of ſome worſhipped it ſelfe, that is an idoll,

But the ſigne of the Croſſe is a ſimilitude wherevnto many giue religious worſhip, and it ſelfe is religiouſlie worſhipped of the Papiſtes:

Therefore the ſigne of the Croſſe is an Idoll.

The propoſition conteyneth ſuch a deſcription of an Idoll, as I thinke they vvil not denie, I am ſure it is that vvhich hath made the lavv to appoint, that all Roodes, all Images of Saintes vvhich vvere wont to bee vvorſhipped, ſhould after the example of godly Princes be defaced: for if they be not Idolls, vvhy are they remoued as Idolls? If they bee Idolls, for vvhat reaſon, if not for this? That the croſſe is ſuch a ſimilitude, the Papiſtes both by vvritings and practiſe, doe proue, vvho not onely reckon it amongeſt their images, but defende that it ſhould be worſhipped, that it hath three wonderfull forces, *to driue avvay Diuells to cure and heale men of diſeaſes, to ſanctifie the thinges vvhich it doeth touche.* If they ſay, that becauſe it is a vaniſhing ſigne, therefore it is no idoll. I anſvvere, as long as it is a ſigne, a betokening ſigne, vvhich men doe (though not with vs) vvorſhip and giue ſuch force vnto, it is a humane ſimilitude, religiouſlie worſhipped of ſome, and ſo an Idoll. Their onely Bulvvarke to retire vnto vvilbe the Sunne, the Moone, the Starres, the Sacramentes, vvhiche are and haue bin vvorſhipped of men, yet are they not Idolls, nor to bee taken avvay. But this Bullvvarke vvill not ſuſteyne our ſeconde aſſaulte, when vve ſaye that theſe are no humane ſimilitudes, but eyther diuine creatures, or diuine ordinances, and therefore are not in thē ſelues Idols, but only vvhen they are worſhipped and applied to an vſe repugnant to their natures giuen of God. Which thing is manifeſt by the braſen Serpent, vvhich although it was once a diuine ſigne, yet after that vſe was expired, it was not onely forbidden to be vvorſhipped, but as other Idols vtterly defaced and taken avvay. I omitte that it were better that all our croſſing fingers vvere croſſed avvay both bone & fleſhe, then that once it

Bellar. lib. 2. De imagin. cap. 30.

ſhould giue any vveake or ignorant Papiſt occaſion to commit idolatrie. This of it ſelfe is manifeſt, that Epiphanius ſayth: truely, *That it is againſt the authoritie of the Scriptures, yea againſt Religion, for the image of a man of Chriſte, or anie Saint, to hange in the Church*: It is much more againſt the authoritie of the Scriptures for the image of the Croſſe to be *ſhrined in Baptiſme*. For as the worſhipping of the ſigne of the croſſe is more vile idolatrie then the worſhipping of the image of Chriſt (becauſe the more baſe the idoll is, and the farther it is remoued frõ opinion of diuine excellencie the more groſſe it is:) ſo the idoll of the croſſe is more groſſe then that of Chriſt. Epipha. epi. to Iohn B. of Conſtan.

Againſt the abuſe of Confirmation we haue this reaſon:

A reaſon againſt the abuſe of cõfirmation.

What ſoeuer giueth to Confirmation (which by our doctrine hath no ſigne or ceremonie ordeyned of God) as much as they giue to anie Sacrament, that is contrarie to the worde of God,

But the adminiſtring of Confirmation for a ſigne to certifie vs of Gods fauour, *and that it* by laying on of handes and prayer, children receyue ſtrength and defence againſt all temptations to ſinne, and the aſſaultes of the world and the Deuill, *giueth as much to that, as they giue to any Sacrament: Therefore in that they goe directlie contrarie to the Worde of God.*

The ſeconde part may be doubted of till they compare the bookes of common prayer and the artycles togither afterwarde it can not. For vvhat is the moſt they ſay of the Sacramentes? This: That *they are certayne and ſure vvitneſſes and effectuall ſignes of grace, and God his good will towvardes vs, by the which he doeth vvorke inuiſiblie in vs, and doeth not onely quicken, but ſtrengthen and confirme our faith.* Nowve, is not that ſigne vvhich certifieth vs of God his fauour a ſeale? What is a ſeale but a ſigne vvhich certifyeth? And if it ſurelie certifie vs that by it vve receyue ſtrength againſt all tẽptations, is it not an effectuall ſigne of grace? And if by it vve be not onely quickned, *but confirmed againſt the aſſaultes of the vvorlde and the Deuill*, Doeth it not both quicken and confirme our faith? To this groſſe abſurditie vve receyued anſvvere, that this is ſayde in reſpect of prayer, not of impoſition of handes: But vnto this vve haue anſvvered (in this behalue) vnanſvverably: that if they attribute it to prayer in that ſenſe that the booke of Articles ſayth, *By Baptiſme Gods grace is ſigned and ſealed, fayth is confirmed, and grace increaſed by vertue of prayer vnto God*, It rather confirmeth our reaſon, then oppugne it. If they attribute it onely or chiefliе to the prayer, they reſoue contrarie to the booke vvhich maketh the laying on of hands, not the prayer, *a ſigne of Gods fauour*, vvhich ſayth, *It is giuen by impoſition of handes*, not onely or chiefliе by prayer, vvhich vſe as in Baptiſme is only to dedicate the outwarde ſigne and begge the thinges ſignified by it: and therefore maketh the ſigne for vvhich the prayer is vſed, the principall inſtru- In the Artiсle of Baptiſme.

ment. Thus much for the booke of cõmon prayer. Nowe we wil haſten vnto the booke of ordayning Bishops, Prieſtes, and Deacons.

Againſt the booke of ordayning Bi. Prieſtes and Deacons.

☞ *What ſoeuer one groũde of the example of the Apoſtles make the Deacons office ſuch a degree of miniſterie as hath for the partes thereof* the adminiſtratiõ of prayer, Baptiſme, aſsiſting of the Prieſt in diuine ſeruice, and (*where they are admitted to it*) the preaching of the worde: *That is manifeſtlie contrarie to the worde of God:*

But the booke one example of the Apoſtles and places of holie Scripture to be read in time of their ordination doeth all this:

Therefore therein it is contrarie to the worde of God.

In the preface and office of the Deacons.

The propoſition or firſt part is that vvhich they vvill gaynſay, therfore thus we proue it.

☞ *That the Scripture oppoſeth to the miniſterie of the worde and prayer, which by the ſcripture hath only the charge of the poore and church-treaſure for his proper action, by which it differeth from Teachers, Elders, & all other Church-officers, as the hande from the eyes and foote, of which the ſcripture requireth no aptnes to teach, rule, or doe anie office or miniſterie of diuine ſernice, That can not vpon example of the Apoſtles haue any ſuch partes of duetie as hath bin ſpoken of:*

But thus it is with the Deacons office in the Scripture:

Therefore it can not vpon the example of the Apoſtles haue anie partes of duetie as haue bin ſpoken of, and are appointed & preſcribed by the booke.

The firſt part of this reaſon ſhalbe diuided of none but thoſe who haue loſt all the eyes of their minde. The ſecond part theſe places proue, Act. 6.1.4. in the ſtorie of ordayning the Deacons, the Apoſtles ſaye, *It is not meete for vs to leaue the vvorde of God, to miniſter vnto Tables, appoint men for this buſines, vve vvill attende to prayer and the miniſterie of the Worde:* Where manifeſtlie prayer and the miniſterie of the worde are made diuers thinges from the Deacons office. Rom. 12.8. The care for the poore is made the proper function of their office, by vvhich they differ from Teachers, Exhorters, Elders, and all other Church-officers. In the 1. Tim. 3. it is required of a Biſhop *to be apt to teache*, but nothing is required in a Deacon, vvhiche belongeth to the offices preſcribed by the booke. The onely ſhelfe they haue here to runne them ſelues a ground vpon, is the example of Philip, vvho vvas one of the ſeuen Deacons, and yet afterwarde preached & Baptiſed. But alas, their ſuccour here wilbe verie ſhipwracke of the cauſe;

Act. 6.5. Act. 8.

for

for vvhen he vvas Deacon, then not hee but the Apoſtles preached and prayed, and then hee vvas ordeyned to none *of theſe, but to attende vnto the Tables of the poore*, not of the Lorde. Agayne, vvhen preached hee? vvhen the Church of Ieruſalem was diſperſed and that they had no vſe of the Deacons office, at leaſt they coulde not impoſe it on thoſe vvho were diſperſed. Laſtlie, vvhat Church-officer vvas hee vvhen he preached? An Euangeliſt, for both he is deſcribed by Saint Luke, to haue done an Euangeliſtes office, and is alſo expreſſlie called of him *An Euangeliſt*, vvho although he there ſayth, *He is one of the ſeaven*, which had bin choſen to that office, yet he meaneth not novve to make him Deacon, no more then the Archbiſhop is made a Deacon by the booke it ſelfe, vvho yet vvas once a Deacon. Wherefore vve vvill ſhutte vp this poynte vvith the vvitnes of Antiquitie.

Act.6.5.2.3. 4.5. Act.8.1.2. Act.8.5.6.7. 12.14.25.26. Act.2.8.

The Councell of Conſtantinople the 6. hauing ſpoken of the Neoceſarien Councell ſayeth: *We doe finde they ſpake not of men vvhich miniſter vnto the Miſteries, but of the miniſterie vvhich is for the tables, as in the Actes.* Epiphanius hauing proued on the example of Marie, that Women might not baptiſe, he ſayeth, The Diaconiſſes might not doe it. And as a more forceable profe addeth, *That is not committed, no not to Deacons, that they ſhoulde perfite any miſterie, but onely to adminiſter and execute things committed vnto them.* Ierome in his Epiſtle to Euagrium ſayth: *Let them learne* (meaning the Deacons) *vvhich doe this, that they doe not right, and let them heare the Apoſtles* (who ſaye) *It is not meete that leauing the vvorde of God, vve ſhould miniſter vnto tables: let them knovve vvherefore Deacons vvere ordeyned.* Chriſoſt. on theſe wordes of the Actes ſayth: *In the beginning he ſetteth dovvne an abſurde thing, ſhevvinge that both can not be done* (meaning that they ſhould both preache and attende to the poore:) And a little after: *For as much as vviſedome is needefull in ſuch diſpenſations, for it is not to be thought that becauſe preachinge is not committed vnto them, therefore that ſuch haue not neede of vviſedome.* Whereby wee ſee alſo, that the prayer in the booke, vvhich ſaieth, the Apoſtles *choſe Stephen to the office they choſe their Deacons*, is a manifeſt fathering of an vntrueth on the Apoſtles, and ſo contrarie to the worde of God.

Canon 16. Lib.3.To.2. hereſ.79. Ierom. ad Euag. Chriſt. on the place of the Actes.

From the Deacons by good order vvee ſhould paſſe to the Prieſtes, but becauſe vve vvill not nowe ſtande vppon the name of *the Prieſt*, and becauſe he is ordeyned to preache, and receyueth authoritie in the name of God ſo to doe in the verie acte of his ordination, becauſe alſo hee receyueth authoritie to execute Eccleſiaſticall Diſcipline, as God hath preſcribed, that is iointlie vvith the Elderſhip of his Church.

Laſtlie, becauſe of the Elderſhippe the Reader may reade many things in manie and ſundrie Treatiſes, and vvee ſhall haue occaſion to ſpeake of it more largelie in the Defenſe of the Diſcourſe it ſelfe, vvee vvill novve ſteppe one foote higher, and proceede to the L. Biſhops.

Laſtlie therefore, thus vvee reaſon againſt the ſeconde booke:

What ſoeuer out of the Scripture maketh the Biſhops office a diſtinct office from the Paſtors or Miniſters of euerie particular Congregation, and giueth from them the Eccleſiaſticall gouernement into the B. handes, that is contrarie to the worde of God,

This doeth the aforeſaide booke:

Therefore herein it is contrarie to the Worde of God.

The Propoſition or firſt parte onely needeth proſe, whiche thus vvee proue:

1 *Thoſe which the Scripture both in name and in deſcription of office make one with the Miniſters, thoſe they diſtinguiſh not in ſuch ſorte as is mencioned:*

But the Biſhopps both in name and deſcription make one, as Act.20.28. Philip.1.1. 1.Tim.3.5. the B. them ſelues being interpretours:

Therefore they did not diſtinguiſh them as the booke hath ſaid, and ſo by conſequent it is againſt the Worde to grounde this on the Scriptures, Which is cleane contrarie to it.

2 *Thoſe whom the Scriptures make equall and forbidde them to haue dominion one ouer another, thoſe they diſtinguiſhe not in ſuch ſorte as hath bin ſet downe by the booke,*

But theſe they make equall and forbidde them dominion one ouer another, Luc.22.25. It ſhall not be ſo with yon, but hee that is greateſt, ſhalbe as the leaſt. *And Mat.23.5. as they are brethrē Without any equalitie in doctrine, ſo they are equall in gouernement,* and not Rabbies or Fathers one ouer an other. *3.Iohn 9. Diotrophes is condemned for* deſiring to bee chiefe:

Therefore the Scriptures doe not ſo diſtinguiſhe Biſhops from Paſtors or Miniſters of the worde.

3 *If the Biſhops be Miniſters of the word differing from Paſtors and Doctors, then they be either Apoſtles or Euangeliſtes, or Prophetes,* Ephe. 4.11.

But they are none of theſe, becauſe they were extraordinarie & but for a time, they alſo were aboue Biſhops not in Dominion, but diſtinction of their office, as a Paſtor aboue an Elder.

There-

Therefore the Biſhops by God his worde, are no Miniſters differing from Paſtors and Doctors.

4 *If the Biſhoppes haue any grounde of this difference and ſuperiorite aboue Paſtours, they haue it either from their firſt inſtitutiõ, or as it fell vnto them after the Apoſtles death. Not the firſt as hath bin proued and is playne by 2. Tim. 3. and Phil. 1. 1. not by the death of the Apoſtles, for by the worde of God Biſhops were as high whyleſt the Apoſtles liued as after, elſe let them ſhewe that the Biſhop of Rome was greater immediatlie after the death of them, then he was before, let them ſhewe the Apoſtles will and laſt Teſtament, that they haue greater right to ſucceede them their brethren.*

5 Agayne, *If they be ſucceſſors of the Apoſtles (as the booke maketh them ſeeme to be) then eyther they ſucceede generallie in the Miniſterie of doctrine, Sacramentes and Diſcipline, whiche is common to the Apoſtles and all other Miniſters, & therin the booke maketh Prieſtes ſucceſſours as well as the Biſhops: or elſe they ſucceede in theſe thinges as they were proper to the Apoſtles, and not common to other Miniſters, & then they are Apoſtles, aboue Prophetes, the mates and equalles of Peter, Iohn, and Mathewe, which to vs is abſurde, and them ſelues I hope will not clayme it: although if Saint Paule were now in Englande, & no greater then he was made by Chriſt, he might not be equall with our Biſhops, for they are ſpirituall Lordes, he was neuer ſo, they might ſende for him by a Purſeuant, lay him in the counter, or commaunde him to the Fleete, ſo could not Paule doe to the leaſt Miniſter of the Goſpell, nor excommunicate him of his ſole authoritie, though an Apoſtle he might otherwiſe deliuer warrantiſe both of doctrine and Diſcipline then we can doe.*

But leaſt they ſaye vve roue of our owne heade and interprete the ſcriptures as we liſte, let the Fathers ſpeake. Ignatius, Saint Iohns ſcholler (if in ſuch a matter we may ſafelie beleeue the Archb. booke who ſayeth he was) maketh euery Church to haue his Biſhop, *without whom it is not lawfull to baptiſe, nor minister the Communion, nor perfite the giſte.* Oneſimus in one place he calleth a Paſtor, in another a Biſhop. And moſt clearlie in the 7. Epiſt. Epiſt. 7. Epiſt. 9. Epiſt 10.

Let

Let all therefore be done amongeſt you vvith good order: Let the people be ſubiect to the Deacons, the Deacons to the Elders, the Elders to the Biſhops, the Biſhops to Chriſt, as he vnto God. Whereby he ſhevveth manifeſtly that as Chriſt had no head betvveene God and him, ſo the Paſtor of euerie Church vvithout vvhome none might Baptiſe, or miniſter the Communion, had no ſuperiour Biſhop betvveene Chriſt and him, but being all equall one vvith another, acknovvledged Chriſt the onely Arch-paſtor and Archbiſhop of their ſoules. Saint Ierome ſaith expreſſlie, *This difference vvas of humane inſtitution not the ordinance of God.* Cyprian ſayeth, *He vvould doe nothing vvithout the Elders counſell and the peoples conſent, becauſe their mutuall honor doeth ſo require.* Ignatius ſayth: *What is the Presbiterie but a holy Senate, the Coũſulers and aſsiſtants of the Biſhops?* But in this poinct I vvill not heape vp vnneceſſarie vvitneſſes, becauſe I thinke vvhen it commeth to the point they vvill clayme it by humane ordinance, not contrarie to the vvorde (as they ſaye) nor yet appoynted by the vvorde. Which thing is ynough to proue the booke in this poynt contrarie to the vvorde of God. And thus much for the firſte of theſe tvvo Articles vvherevnto vve refuſe to ſubſcribe: Novve followveth the ſecond, touching vvhich vve may vvell be ſhort, becauſe the chiefeſt things vve ſhould refuſe to ſubſcribe vnto in this booke, is the cõfirmation of the booke vvhich vvent next before.

1. Pet. 5.
On the 1. of Tit.
Cypri. lib. 3. epiſt. 10.

Againſt ſubſcription to the laſt Article.

In this booke although vve vvillinglie aſſent to ſubſcribe to all the Articles vvhich concerne the confeſsion of the true Chriſtian fayth, yet becauſe ſome of the Articles may be interpreted to contrarie ſenſes, vvhiche vvill not concerne the confeſsion of true Chriſtian fayth, but rather diſſent from it, vve can not (as vve haue ſayde) vvithout commodious interpretation ſubſcribe to this Article followving:

As Chriſt died and was buried for vs, So it is to bee beleeued he went downe into hell.

For if they meane one Article is as true as another, it is out of queſtiõ ſo, but yet this their Article is idle. For the doubt that is here made is (as in the vvordes of the Sacrament) not of the trueth of the right meaninge, but vvhich is the right and perfyte ſenſe of thoſe vvordes. Therefore to come to the meaning, either they muſt meane as he died in his body, and vvas buried not in his ſoule but in his body, ſo hee deſcended into hell, that is the dominion of the graue, not in ſoule but in his body, or elſe they muſt meane as in his body he vvent definitiuely into the graue, ſo in his ſoule he vvent definitiuelie into hell, that is the place appointed for euerlaſting torment. If they receyue the firſt interpretation vve vvillinglie allovve it. Firſt, becauſe the greeke phraſe in the nevve Teſtament ſo ſignifieth, and the Hebrue phraſe into the olde, as none of anie iudgement vvill gainſaye. But becauſe the phraſe in the Creede is Greeke, and yet borrovved from the Hebrue, let the Reader conſider hovv it is taken by Saint Peter, Act. 2. 24. vvhere to proue the Reſurrection of his body (for his ſoule neuer falling could not riſe) from the ſorrovves (as hee ſayeth) of

death,

death, by vvhich he could not be holde. He alleadgeth the place of the Pſalme: Dauid ſpake of his reſurrection, that *his ſoule ſhould not be lefte in hell, nor his fleſhe ſee corruption.* Novve that vvhich is ſpoken of his reſurrection muſt be vnderſtoode of the reuiuing of his body, not of his ſovle: Therefore that his ſoule vvas not left in hell, is as much as his life vvas not lefte vnder the povver and mominion of death: othervviſe hovve could there be any ſuſpicion of leauing his ſoule in hell, vvhen he vpon the croſſe had declared he ſhould haue a kingdome in paradiſe? So is the vvorde (*Ade*) vſed in the Greeke Creede & taken, 1. Cor. 15. 55. Death *vvhere is thy ſtinge, O hell, or graue,* or rather dominion of death, *vvhere is thy victorie?* So Apoca. 13. 14. in the deſcription of the laſt iudgement, after the openinge of the bookes it is ſaide, Death and hell gaue vp their dead, & they were iudged according to their vvorkes Novve the good vvhiche vvere there iudged according to their vvorkes, vvere neuer in hell if you can take it for the place of torment, but vvhere is it if you take it for the dominion of death, ſo in the 14. verſ. is ſaid, Death and hell vvas caſt into the burning lake, vvhich is the ſeconde death, that is hell in deede, but to ſaye, hell vvas caſt into the burning lake, that is into hell, is abſurde, vvherefore it is meant of death and the dominion of death, vvhich ſhould bee founde no vvhere after the reſurrection but in hell, a continuall *liuing death and dominion of death.*

As theſe places doe beare out this expoſition of the phraſe, ſo we think it agreeth fitlie vvith the ſtorie of the Goſpell and the order of the Articles of the Creede. With the ſtorie of the Goſpell, becauſe the Euangeliſtes deſcribe not onely his buriall, but the dominion of death by the ſpace of three dayes, and that according to the prophefie of the type in Ionas, expounded by our Sauiour, that as Ionas vvas in the bellie of the Whale three dayes, and three nightes, ſo likevviſe our Sauiour ſhould bee in the bovvelles of the earth ſuch a time. Which agreeth fitlie with the order of the Articles, for the Articles of his bodilie, ſenſible, and outwarde humiliation, doe aunſvvere to the Articles of his bodily and ſenſible exaltation thus: He died, he roſe againe: He was buried, hee aſcended into heauen: He was vnder the dominion of death: Hee ſitteth at the righte hande of God, and hath dominion ouer death and liueth for euer. But if they vnderſtande it, that his ſoule vvent into hell, wee can by no meanes conſent vnto it. Firſt, becauſe deſcending into hell being put here for a degree of humiliation, and oppoſed to a degree of exaltation, muſt neceſſarilie implye (if it be vnderſtoode of his ſoule) either that hee wente into hell to ſuffer tormentes (which the verie Papiſtes and all wiſe men denie) or elſe that he vvas on the croſſe, as in the tormentes of hell: for in other ſignification hell can not be taken, being interpreted by the Scripture: yea the vvhole phraſe *Deſcending into hell*, as I ſaye, (let the learned trie it) onely ſignifieth eyther the dominion of death, or going into hell, to be euerlaſtinglie tormented there. For although the vvorde Hell alone be taken Metaphoricallie for anie extreeme tormentes: yet I finde not deſ-

Hovve vve denie Chriſtes deſcending into hell.

cending into hell taken any otherwise then properlie to goe into euerlasting tormentes, vvhen it is vnderstoode of tormentes, and not applyed vnto the dominion of death.

Ephe. 2. 16. Col. 2. 14. & 1. 20. Ioh. 19. 30. Secondlie, if his soule vvent into hell definitivelie, eyther he went in eyther to suffer for vs, or to triumphe: not to suffer for vs, because on his crosse he hath fullie made peace by the bloud of the crosse in his body: *and him selfe cryed out, that the vvorke of reconciliation vvas finished and perfited*: not to triumphe ouer the vncleane spirites, for on the crosse like the mightie Lion of the tribe of Iuda *he there ouerthrevve them, and conquered principalities and povvers, yea he made an open shevve of them and there triumphed ouer them*. Wherefore vnlesse vve shall saye this open triumphe vvas imperfect and vnsufficient vvhich vvas done on the crosse vvhen all the spirites and povvers of hell assayled him, or vvas not knovven vvhen they in presence receyued open foyle: both vvhich are to giue the holy Ghost the lye: therefore vve must determine that his soule vvent not dovvne into hell, as his body into the graue.

Teteleſtai.

apeduſamenos, &c.

The Iesuites doe finde in deede a middle cause, (vvhich is) that he vvent to preache deliuerance to the soules vvhich vvere from the floude of Noa sent into purgatorie, and they buylde it on the place of Peter, 1. 3. 18. that Christ *vvas put to death concerning the flesshe, but vvas quickened in the spirit: by vvhich also he vvent and preached vnto the spirites that are in prison,*

Heb. 11. 7. *vvhich vvere in times passed disobedient, vvhen once the long suffering of God abode in the dayes of Noah, vvhyleſt the Arke vvas a preparing, vvherein a fevve, euen eight*

2. Pet. 2. 5. *soules vvere saued, vvhich answereth to our baptisme.* But this is easilie answvered. First because their foundation is false, that those men repented before they vvere drovvned, vvhereas Saint Peter sayeth, accordinge to the holy storie, *They vvere disobedient in all the dayes of Noah, euen vvhyleſt the longe sufferance of God vvaighted, vvhich vvaighting being ended, there vvas no mercie to be founde:* And the Epistle to the Hebrues shevveth, that by the Arke (as by Baptisme) eight persons onely were saued, *and the vvorlde vvas condemned, and not made heyres as he vvas of the righteousnes by faith*: Yea Saint Peter himselfe sayth expreslie, *God spared not the olde vvorlde, but brought in the floud vppon the vvorlde of the vngodlie*: which manifestlie shevveth they repented not: and therefore novve he sayeth, the spirites in prison, whiche vvere once disobedient, opposing plainly their disobedience the as the cause to their inprisonment novve the effect of that disobedience: vvhiche vvhat prison it is, is manifest in that he vseth the worde which attributed to spirits, signifieth allvvays *hell and the chaynes of darknes, vvhear in they are keept vnto damnation*, as him selfe interpreteth. 2 Pet. 2. 4. Novve as this ther foundation is directly contrarie to the Scripturs, so their interpretation is altogether violent. First because by the spirit, is ment the diuinitie, opposed in this place to the flesh, that is his humanitie, as Rom. 1. 4. he is sayed to be the Sonne of Dauid according to the flesshe, the sonne of God accordinge to the Spirit, and 1. Tim. 3. 16. *God is manifested in the flesshe, iustified in the spirite*, that is, acknovvledged God for his diuine povver. Whiche thing is manifest in the effect, attributed to the Spirit, vvhich vvas his quickning and

reuy-

reuyuing agayne, vvhich vertue belongeth not vnto the fleſhe of Chriſte, or anie parte of his humane nature vvhich quickneth not, but to the Spirit, that is the diuinitie, vvhich him ſelfe ſayth, quickneth and giueth life, the vertue vvhereof vvas declared in the reſurrection from the dead, as is expreſlie obſerued by Saint Paule, Rom. 1. 14. 2. 13. 4. Secondlie, as Saint Auguſtin obſerueth, *his ſoule vvhich neuer died could not bee ſayde properlie to bee made aliue agayne*: vvhiche argument Bellarminus balde inſtances of ſome which vvere ſayde to be quickned or ſaued aliue by Dauid, and ſome not quickned or ſaued aliue, vvill neuer ouerthrovve: for as they vvere quickned, ſo they vvere dead, not in deede, but in the povver of Dauid, vvho might haue killed them and did not, vvhereas here Real making aliue, is opponed to a true and naturall death: novve his ſoule was neuer in deede dead, therefore in deede neuer made aliue agayne. Secondlie, hee doeth not ſay, he vvent and deliuered them, but preached vnto them, novv preaching can not be attributed properlie to ſoules and ſpirits, but to the vertue of Chriſtes diuinitie in the mouthes of his ſeruauntes it is very fitlie applied. Thirdlie, becauſe they bee ſpirites in priſon, but the righteous are in peace as in their beddes. Fourthly, theſe vvere diſobedient to the preaching, vvhich preaching vvas in the dayes of Noa, not of Chriſt, as S. Peter here ſayth: ſo that the vvhole Texte is directlie contrarie to this gloſe. Wherefore as the ſeconde reaſon can not be ſhaken, ſo vve proceede vnto the reſt. The thirde is:

Ioh. 6. Bellar. li. 6. de chriſt. cap 13. Eſa. 53.

Nothing befell to Chriſt touching the eſtate of his bodie and ſoule which according to the time of his death befalleth not to all the godlie, for his bodie was buried, his ſoule went into Paradiſe, and was for the time like vnto vs in all things, ſinne in our death onely excepted:

But we after our death doe without going into hell as ſoone as we lay aſide our tabernacle of clay, receyue a dwelling place in heauen: and ſo remayne till the reſumption of our bodies:

Therefore ſo did he likewiſe.

Fourthlie, *Whom ſoeuer we learne to haue giuen vp his ſoule into the handes of God, as Saint Steuen did, and of whom wee learne that in the day of his death, he was ſo in Paradiſe, as was the ſoule of the thiefe and as the thiefe deſired to bee, him wee muſt not imagine without authoritie of Scripture, to haue gone at anie time, eyther before or ſince into hell:*

2. Cor. 5. 1, 2

But all this hath bin ſaide of our Sauiour Chriſt, neyther can anie euident profe of his going otherwhere for the ſpace of his death, be brought out of the Scripture:

Therefore we muſt not imagine any ſuch thing.

And thus reaſoneth Gregorius Nazean. *To the Thiefe he ſayde, Thou ſhalt be with me in Paradiſe, to his Father he ſayth: Father into thy handes I commende my ſpirit: for none will ſaye, Paradiſe is in places vnder the earth, nor places vnder the earth in Paradiſe, that at the ſame time he ſhould be in both places, or that this ſhould be called the handes of his Father. And this amongſt thoſe which religiouſlie waigh the matter, needeth not peraduenture any queſtion.* The verie ſame thing Tertullian diſputeth of againſt Marcion, and proueth out of the Goſpell, *That the faithefull euer were and ſhalbe till the laſt day in Abrahams boſome in Paradiſe.* So doeth Auguſtin in Epiſt. 99. And Athanaſ. ad Epii. Corin. Epiſc. contra haeret. And Ambroſe vnderſtandeth it of Chriſt his vertue, not of his ſoule, for ſpeaking of the commending of his ſoule into the handes of his Father, mencioned in Luke, he ſayth: *His fleſh died, his ſpirit is commended vnto his Father, but whileſt it is in the vpper places, it doeth enlighten the lower, that all might be redeemed.*

A ſeconde reaſon.

From this we come vnto the Homelies, which are allowed by one of the Articles, where beſides the contrarietie they haue in the order it ſelfe, that the humane writinges of men are brought to be read in the Church, and that to vnderpropt yet a more foule abuſe, euen the inabilitie of miniſters to teach: all which we ſhall haue occaſion to deale with in the ſeuerall treatiſes of thoſe poyntes: There are founde in them diuers harde doctrines, As that Almes purchaſe *forgiuenes of ſinnes*, that *Chriſt ſware euerie time he ſaide*, Verilie, verilie, *that Matrimonie is a Sacrament*: whiche becauſe we deſire they may be commodiouſlie interpreted, or rather corrected and amended, if they will haue them read but priuatelie, we will paſſe ouer: onely we will mencion that erronious poynt of doctrine which is directlie conteyned in one of them, and hath bin maynteyned againſt vs, To witte, *That the Fathers vnder the lawe offended not, nor brake the lawe of God in hauing ſo manie Wiues.* Which point of doctrine, we can by no meanes allowe to be agreeable to Gods worde. Firſt, becauſe it is contrarie to the lawe of nature in the beginning, ſeeing God made two onely one fleſhe, and thereby taught, that euery man ſhould at once haue but one and his owne proper wife, a woman one and her proper husbande.

Gene. 2.

Secondlie, becauſe the Prophetes, the true expoſitours of the Lawe of God, did openly vpon this grounde rebuke it, namelie Malachie, in ſaying: *Did not God make one, when there were more ſpirites in his power? And why one? Becauſe he ſought a ſeede of God: take heede therefore vnto your ſpirites, and deale not vnfaithfullie with the Wife of thy youth.*

Rom. 7. 1.

Thirdlie, the Apoſtle plainlie declareth the meaninge of the lawe of Moyſes to haue bin, That man is bound by the forme of the lawe, as long as he liueth to one woman, for although in regard of his matter in hand he proſecuteth it ſpeciallie in the perſon of the woma, yet in the firſt verſ. he maketh it generall to both, as, The Lawe hath dominion ouer a man as long as he liueth: and in the 1. Cor. 7. 2. 3. 4. verſes, yea throughout hee maketh the caſe of both alike in regarde of the propertie and vnſeparablenes of the bande.

1. Cor. 6. 16.

Laſtlie, in the Lawe they were forbidden *to take one Woman vnto another, to vexe*

vexe them vvithall, vvhich puniſhment followed with many inconueniences to the beſt in that ſinne, as appeareth by the example of *Elkana* & *Hannah*: yea the Kings were expreſſie forbidden to *multiplie vviues*. Which being interpreted according to the lavve of nature, muſt be vnderſtoode of hauing more then one at once: for as nature multiplieth noſes and hands, if ſhee giue a man more then one, and it is monſtrouſe: ſo is it in this matter betvveene a man and his wife *from the beginning* as our Sauiour ſayth. Leuit. 18. 18. 1. Sam. 1. 6. Deut. 17. 16. Mat. 19. 5.

To the laſt, of the lavve concerning the King, vve receyued his anſvvere,

That he was ſo forbidden to multiplie Wiues, as he was to multiplie horſes and golde,
But he might haue more horſes then two,
Therefore alſo then by the lawe more Wiues.

We denied the propoſition, and ſhevved hovve it did not followe out of the prohibition of horſſes adioyned in the lavve: becauſe multiplyinge muſt be vnderſtood according to the nature of the things ſpokẽ of. For as a King may haue more poundes of golde then horſſes, ſo he may encreaſe more horſes then marrie wiues. Agayne vvee ſhevved the endes, vvhiche vvas properly added to the precept of vviues, *Leaſt his harte depart from mee*, did manifeſtlie ſhevve the differẽce betvveene this prohibition and the other. Laſtlie, vve ſhevved the weakenes of the conſequent, inferring the prohibition of the vviues to be alike in this, That they forbadd not more then one, becauſe they vvere ioyned togither by the example of the Apoſtles decree, vvho ioyned togither in their prohibitiõ things vnlavvfull, and things onely inconuenient, to vvitte, *fornication and eating of thinges ſtrangled*. Vnto all vvhich vve yet neuer receyued anie ſufficient Replye. Act. 15.

And theſe are the ſumme of the chiefe & principall reaſons vvhich make vs denie our handes to the Archb. articles, leaſt vve ſhould lifte vppe our hande againſt God, Chriſt, his Propheres and Apoſtles, yea againſt the articles of the Conuocation houſe, and againſt all the refuters of poperie in our time, and their handes againſt vs, vvhich becauſe vvee vvere neuer able to endure, vve haue choſen to ſuffer theſe afflictions for a time, vvhiche vve vvould moſt gladlie and vvillinglie beare, if the loue of our churches, and zeale for the execution of our calling, vvith deſire to performe it in ſinglenes of harte vnto the Lord, did not kill the verie *ſoule of our ſoules*, and rent it in pieces: For the extreeme pouertie that many of vs are driuen vnto, the deſolation of our vviues and children, the cares of the vvorlde, vvhich by theſe meanes oppreſſe vs, the compaſsion ſhevved by the Biſhops vnto ignorant miniſters, and men of offenſiue liues, vvho contrarie to lavve are nouriſhed in the Church, yea ſo farre, as one of them hath not bluſhed by this reaſon of cõpaſsion, to mainteyne to an Honorable Counſelor, his giuing of orders the ſeconde time, to a man vvhom her Maieſt. Commiſsioners and him ſelfe vpon intimation from their Honors, had for his vtter inabilie and moſt ſlaunderous life, vvholy depriued from his miniſterie: Theſe things vveſaye, (though as men, yet to ouermuch ſauo- *B. E.*

ring of men) touche vs and pricke vs verie neare, and yet in compariſon of the other, they are very light and eaſie. Which our iuſt and righteous cauſe vve committe vnto the Lorde, from the verie depth of our ſoules. Beſeeching his mercie to ſhevve more compaſsion in that day to our Reuerende Fathers the Biſhops, then they in this cauſe haue done vnto vs. And this vve craue no othervviſe (as farre as our vveaknes vvill ſtretche) then vve doe the ſaluation of our ovvne ſoules.

Our prayer for the Biſh.

An Anſwere to the next Section,

Pagin. 34.

HIs firſt Defence for the number of ſubſcribers is that they account *not the number of ignorant miniſters*, wherein hee ſpeaketh a knowen vntrueth, becauſe manie vnpteachinge miniſters weere called to ſubſcribe, & their names doe muſter with the reſt in the Rowle of ſubſcriptiō. His ſecond Defence, is that the varietie of the ſubſcriptions, or limitations graunted, although they argued *the enſignes of the Biſhops*, yet they conteyned no contradiction to the matter they ſubſcribed vnto. Wherein himſelfe ſpeaketh contradictions, and ſo beareth witneſſe to the vntrueth of his anſwere. For if notwithſtanding the fauour ſhewed, they haue all in ſubſtance ſtill ſubſcribed, that nothing in the two firſt bookes is contrarie to the word of God: all in the thirde, agreeable to the ſame, they are in ſubſtance alike, & one hath in ſubſtance no more eaſe for his conſcience then another. So then the fauour was nothing but the bringing of them into a fooles paradiſe, a ſhewe of difference which made no difference at all. Wherefore, either it was deceyte and coulourable flatterie, and ſo no fauour: or elſe there was in ſubſtance ſome difference, and ſo conſequentlie contradictions. For a ſimple ſubſcription and a condicionall are contradictories: If to ſubſcribe ſimplie, and not to ſubſcribe ſimplie, implye contradiction: The falſhood of this would appeare more clearlie then the ſunne at noone daye, if he durſt haue brought forth the wōderful varietie of the formes of ſubſcrip. Once this is manifeſt, that the ſubſcription of the miniſters of

Contradiction in the ſubſcriptiō.

Suſ-

Suſſex, a copye whereof they receyued vnder the Biſhops ſeale doeth teſtifie the contrarie. For they excepted all things in the Rubrikes, vnleſſe they were ſo vnderſtoode, as they did not repugne the holy Scriptures, or the Analogie of faith, as it is nowe mainteyned by the Church of Englande, which exception of the directions of the bookes, doeth conſequentlie except the things them ſelues directed by thoſe rules: and the thinges being excepted, which they take to be contrarie to the worde of God. Is it all one as if they had ſubſcribed without thoſe exceptions? We omitte the ſubſcriptions of the Miniſters of London, alſo the ſubſcription of ſome Miniſters of Suffolk and Warwicke-ſhire, yea of diuers in many places, and eſpeciallie in the Vniuerſities, who haue not ſubſcribed to the Articles at all, nor to anie thing like vnto them. If we had by vs the diuers ſubſcriptions and formes which we haue ſeene, & heard of, we would yet more euidentlie conuict the falſhode of theſe matters. But they haue take good order in this matter, by one part of iniuſtice, which is, *To ſuffer the ſworne Notarie to denie vs a copye of our ſubſcriptions, ſuſpenſions, depriuations, and publike actes paſſed againſt vs*: by which meanes we could neuer atteyne the fauour to come by them. For which cauſe it is that we can not ſo directlie manifeſt this coulourable dealing as otherwiſe we might: Then ſhould you finde as we are borne in hande ſuch ſubſcribers as theſe: *We ſubſcribe to theſe Articles as they agree with the worde of God, Hiſce Articulis ſubſcribo dempto ſecundo, & ſubſcribe to theſe Articles, takinge away the ſeconde*, with diuers others of the like marke.

A politike peace of iuſtice.

Which thing we made manifeſt by manie, *who hauinge ſubſcribed, doe holde and profeſſe to holde their former iudgement ſtil:* to which he anſwered, that they diſſemble, if they ſubſcribe to one thing, and thinke another: wherevnto they will replie, That Biſhops alſo *diſſemble*, if they graunt them ſuch limitations as they eſteeme maye ſalue their ſubſcriptions from the allowing of thoſe things which they profeſſed them ſelues not to be reſolued of: and yet in the ende beyond their expectation, are founde to be exceptions which except nothinge.

Pag. 37.

On

On thoſe whiche wee ſaide lamented their ſlipp in ſubſcribing, he maketh a bitter inſultation almoſt of a ſide long, comparing them verie brotherlie to the *Arrians* and *Priſcillianiſtes:* wherein we muſt needes ſaye, the Archb. ſhewed greater tendernes of harte, who being certified by the Miniſters of Suſſex of one ſuch, ſayde he was ſorie for him from his harte, and wiſhed he would come vnto him, for he hoped to ſatisfie him, and pacifie his conſcience. But (he ſaith) *They ſhould openlie reuoke their ſubſcription.* I aunſwere, they are withholde, becauſe they thinke it in vayne, ſeeing one attempting to doe it, was vtterlie denied to raſe out his name againe: otherwiſe they make it notorious ynough to all mē to whom the knowledge thereof doeth appertayne. The reſt of this page, ſuppoſeth that all theſe deductions ſhall not much leſſon the number. We are perſwaded otherwiſe, let him if he dare, bringe to light the diuers ſortes of ſubſcriptions, & ſee what it will doe. Or if they wil in deede finde out the multitude of thoſe which differ in theſe pointes, and equallie compare them: let them either make it free for all men to ſubſcribe, or not to ſubſcribe, without anie checke or daunger, or elſe lett them propounde theſe Articles to ſuch as will willinglie ſubſcribe vnto them. Firſte, that diuers things in the bookes of common prayer, and of ordeyning Biſhops, Prieſtes, and Deacons, and of the Articles of the conuocation houſe, are contrarie to the worde of God. Secondlie, the forme of Eccleſiaſticall Diſcipline compriſed in the bookes of Maiſter Car. the treatiſe intituled, *Eccleſiaſticall Diſcipline, The diſcourſe of Diſcipline, The Sermon vpon the 12. to the Rom.* is commaunded of God in the Scriptures, for the practiſe of the Church to the ende of the worlde. And if then you finde the multitude of learned men, both in & out of the Vniuerſities on your ſide, boaſt of it in the name of God as much as men may doe of ſuch a matter.

An An-

An Anſwere to the next Section, *Pag. 38.*

THere can be nothing more manifeſt, nor cleare, then the aunſwere which we gaue to the two obiections: the one, *That this our deſire is not vnlike the Papiſtes*, the other, *That it is preiudiciall as theirs vnto the eſtate:* which we anſwered, that it differed much, firſt in the *matter*, then in the *maner:* in the matter they deſired a diſputatiõ touching the *ſubſtance of Religion which had in diuers aſſemblies at home and abroade bin diſputed, reſolued, and nowe was mainteyned for our true and holy faith*, we thought we deſired this conference touchinge matters of great moment, as namely, *the gouernement of the Church of Chriſt, yet neither of the ſubſtance of Religion*, nor ſo *diſputed and reſolued of, as the doctrine or foundation of Religion had bin.* Agayne, touching the matter, the papiſtes vrged an alteration of the eſtate both of Church and common wealth, *whileſt they would haue a foreyne authoritie to be aboue her Maieſtie in the Realme, and alſo a Miniſteriall heade of the Church vnder Chriſt:* we on the other ſide *ſought no alteration of the eſtate, either in the Church or common Wealth*, but the perfection of both, *of the Church, by the addition of the Diſcipline, of the common wealth by the fruites which ſhould by the addition of the Diſcipline, redounde vnto the ſame*, whereof one principall we named, that by the right election of ſufficient Miniſters to all Churches, *poperie, and ſo conſequentlie rebellion would be auoyded.* Theſe things although he knewe well ynough the meaning of them, yet he turneth them vppe and downe as if they were riddles, doubting whom we meant by *they* and by *wee*, as if the obiection had not bin made of the Papiſtes, or as if we differed from the Biſhops in the head pointes of Religiõ. But becauſe theſe are miſtes not wherewith he him ſelf is combred, that after ſeeth our meaninge clearlie ynough, but wherewith he would keepe the light from the Reader. We wil drawe nearer to his Defence. Where yet ere he can come to the matter, he blameth vs for fumbling vp thoſe things, whiche

we anſwered diſtinctlie inough, as ſhal apeare by his indiſtinct and headleſſe defence. For the firſt point he hath nothinge to ſaye, but that *the matters of faith both at home and abroade were reſolued, and ended rather by them then by vs.* Let that be ſo, and ſeeing he will glorie of all, let him take more thē all, if it pleaſe him. Yet what is this to take away the cleare difference which we aſſigned in the matter of this requeſt, whereby it differed from the Papiſtes challendge: in that our conference was not to call in doubte the matter and ſubſtance of faith, but out of it, to deduct the right Eccleſiaſticall gouuernement of the Church. Here therefore hauing nothing to gainſaye this difference withall, nor to proue it, like the chalenge of the Papiſtes, he goeth about as if hee were in a rage with his owne wante, to picke an other quarell at our wordes, becauſe wee ſay, *the matters of gouernement haue not bin yet handled, and debated, as thoſe of the doctrine haue bin:* which meaning he could not auoyde, ſeeing in the lines going before, wee had ſhewed how the matters (the papiſtes diſpute about) had bin fullie debated: and in this line ſaye, the matters of the gouuernement had not bin thus fullie debated as yet with vs. This worde *thus*, muſt be referred to ſomewhat, & there was nothing to referre it vnto, but that which went next before: yet he imagininge vs to be ſicke of his owne diſeaſe, thinketh wee meant nothinge, but that the matters had not bin handled, as nowe wee handle them: whieh thing neuer came into our thought. At the laſt, he cōmeth to the anſwere which we gaue touching the eſtate: and he is bolde to ſaye, that we *urge the alteration of the ſtate both of Church and common wealth.* Elſe (ſayeth he) *why doe you not let it alone?* We anſwered him that before: we let alone the eſtate of both, but we would haue both bettered by addinge the perfection of Diſcipline. He ſayeth, *Wee would ouerthrowe the Biſhoppes, and other offices in the Church, therefore wee vrge the alteration of the eſtate of the Church:* We anſwere, The eſtate of anie gouernement, of anie bodie, or of any houſe, conſiſteth in thoſe lawes and offices which the Lawe-maker moſt wiſelie eſtabliſheth, in thoſe members which nature for the bodie, frameth

Pag. 40.

That vvee ſeek the perfectiō of the Churche vvhich the lavve requireth.

meth in thoſe houſe-holde orders whiche the maiſter eſtabliſheth. Wherevpon we inferre, that *ſeeing there is but one Lorde, but one ſpirit, but one God, which muſt order all the miniſteries, giue all the giftes, worke all the faculties, whiche the Law-maker of this kingdome ſeeth needefull:* that as long as we ſeeke all thoſe thinges and no other then he preſcribeth for the gouernement of his Church, we truely ſay we vrge not the alteration, but perfection of the Church. As long as wee would bring into the body *no other members, other actions of the ſeuerall members, then the heade acknowledgeth, and promiſeth to miniſter the ſpirit of life and power vnto,* ſo long we ſeeke nothing but the perfection of the bodie. As long as we would bring in no order into the houſe, then which he *(which is faithfull in all the houſe, and buildeth all theſe things, euen the Sonne, euen God)* hath appointed, we ſeeke ſtill the perfection of the ſame. Our kinde of Biſhops, the Commiſſaries (whiche laſte are meere lay perſons vſurping Eccleſiaſticall gouernement, and namely the adminiſtration of the cenſures) the Archdeacons, and ſuch like, we account them no naturall members of the body of Chriſtes Church (vnderſtande vs of their offices, not their perſons,) becauſe they are of humane addition, not borne with her, nor growen vp with her from her cradle. If he ſaye, but our Church ſuppoſeth otherwiſe. We anſwere, we are perſwaded no, nay themſelues being vrged, will graunt with *Ierome, That they are but humane conſtitutions*, and as Saint Peter ſaith, *humane creatures:* which if they bee, then arc they not naturall members of the Churches body, and the perfection of that bodie, will ſtande without them: ſeeing Ieruſalem (as it is builded of God him ſelfe) is *a perfect and ſeemelie Citie, a full and terrible armie, with all her banners ſpreade, fayre as Tirtza, goodlie as the morning, cleare as the Moone, glorioufſlie bright as the Sunne.* The more perfect, by howe much ſhe is more freede from all vnnaturall additions: which are euer either woundes & ſoares, or elſe *wemmes, bunches*, and needleſſe waightes of fatte, and ſtreames of groſſe humoures. Wherefore wee may truely inferre, and that according to lawe, becauſe the Statute hath de-

1.Cor.12.4.5. Rom.12.6.8 Coloſ.2. Heb.3.4.5.6.7. Cant.6.1.2.3.4.5.6.7.

In the Statute of ſubſcrip. & The ordination of Miniſters

termined the perfection of our Church to lye in the puritie of Chriſtian Religion, in the perfection of the right miniſterie of the Worde, Sacramentes, and Diſcipline, wee in ſeeking onelie the bettering of this, whileſt the Miniſters ſhould bee ſo tried, choſen, and allowed as Gods worde doeth preſcribe, whileſt they ſhould haue no other burthens layde on them, then hee doeth commaunde, whyleſt they ſhould haue thoſe aſſiſtantes & holy Senate of Elders, as *Ignatius* calleth them, thoſe helpes of Deacons as God hath *ſett* in his Church, & Chriſte placed in his body, that according to our lawes wee ſeeke nothinge for the Church, which the lawe would not haue vs ſeeke, nay hath not made vs faithfullie to promiſe. For ſo wee are commaunded to promiſe in expreſſe wordes, *That we will giue our faithfull diligence, alwayes to miniſter the doctrine and Sacramentes, and the Diſcipline of Chriſt, as the Lorde hath commanded, and as this Realme hath receyued the ſame, accordinge to the commaundement of God, ſo that we may teache the people committed to your care and charge, with all diligence to keepe and obſerue the ſame.*

If he ſaye the clauſe, *as this Realme hath receyued the ſame*, reſtreineth vs, we grant it tyeth vs not to execute further Diſcipline then Chriſt hath commaunded and the lawe eſtabliſhed: but on the other ſide, the clauſe which is, *as the Realme hath receyued, according to the cõmandementes of God*, doeth not only reliue vs ſo, as we are bounde to no other then God hath commaunded, but alſo we aree taught that the ende of the lawes looketh that euery thing ſhould be according to Gods worde, and therefore if we propounde that onely which wee iudge to be ſo, and ſeeke to haue it tried by the beſt way of triall that may be, and leaſt ſubiect to diſorder, we followe the Lawe, and they repugne it, which eyther refuſe our iuſt offer, or vnder colour of the lawe mainteyne that to be ſuch as they will not aduenture (by the worde of God) the profe of it. In the other parte, touching the cõmon wealth he ſaith, *We would eſpecially haue both the eſtate and authoritie of the Prince, the Church and common wealth altered.* Which we ſay, is an eſpeciall vntrueth.

For

For we haue proued and iuſtified our opinion touchinge her Maieſties authoritie ouer the Church ſufficientlie before. Now that we ſhould vrge an alteration *of her authoritie touchinge the common wealth*, the which we acknowledge to be abſolute, and as the lawe hath eſtabliſhed it in euerie pointe moſt conſonant to the worde of God. Such a ſlaunder as this, the father of all ſlaunders (we are ſure) would be aſhamed of. And therefore till he reueale a malitious harte, we will thinke it came rather from ſimplicitie, or haſte, then from an abhominable minde, to charge vs with flat treaſon, not being able to proue any inckling of it againſt vs. When he commeth to the particular we ſpecified, of the good whiche would come vnto the common wealth by this Diſcipline, becauſe, *by it an ignorant Miniſterie would be taken away, and a ſufficient placed: by that meanes alſo, Poperie rooted out, and by poperie, rebellion auoyded: which by the other* that is the imperfectiõ of the Church is manifeſtlie main teyned. He not being able to deale againſt this, which we had truelie affirmed. Yet ere he would yeelde to the trueth, (as in the 42. page he is enforced to doe) he would fayne finde a hole in our wordes, as if we had layed it vpon the eſtate of the common wealth, and the Church: but he dareth not abyde by it, & therefore letteth it goe with a *hope* that wee will conſider our wordes better. To put him out of doubte therefore, and that he may knowe we dare auouche our meanings. Our meaning is, that whyleſt the triall of Miniſters is committed, or at leaſt taken of the Biſhops to them ſelues, ſo as they make them in their Galleries and cloſettes, vppon what teſtimonie they thinke good: whyleſt they are not tryed by the Miniſterie and Elders, a taſte of their giftes giuen to the people, God by faſting and prayer ſought vnto as he hath willed, whyleſt their liues are not put to notorious and publike examination, they by this meanes doe euidentlie againſt the very forme of the ordination of the Miniſterie preſcribed by lawe, mainteyne a baſe and ignorant miniſterie, and by meane, of that (not wittinglie but blinded by loue of glorie, friendſhippe, money, or by what other affection we knowe not) poperie, and by poperie

A wonderfull & nevv ſlaunder,

Act. 13. 45. Act. 14. 23.

rebellion. This was ſo playne a matter as he had no ſhifte but to turne it away with ſuch a floud of vntruethes, as how ſoeuer it came to his handes, yet it firſt proceeded *out of the mouth of the Dragon*, and hee meant with theſe and the reſt of his ſlaũders *to drowne vs*. And therefore he beginneth in a whole page almoſt, to tell vs howe ſome of their ſide thinke that we would *breede by our order We ſeeke a greater ignorance in the Miniſterie:* There are wonderfull cunning men on your ſide, if they can euict this. But lette vs examine their groundes, and that both *by number and waight*. The firſt is, *It would cutt of a great parte of ſtudie, and profeſſion of good letters*. God forbid. But howe? *Becauſe of the boldnes of ſome pretending onely the ſtudie of the holy Scriptures*. O vnſpeakeable vntrueth! Who be thoſe ſome? They can not be ſuch as ſeeke a ſufficient Miniſterie, they can not be ſuch as denie to ſubſcribe: for the Canonicall Scriptures can not be well ſtudied without other helpes: for thoſe which refuſe to ſubſcribe, haue read, and doe dayly reade euen to helpe and further their iudgementes in theſe cõtrouerſies, manie other things beſides the Canonicall Scriptures: wherefore, becauſe all our writinges, both Printed, and vnprinted deliuered to the B. and conuocation houſe, expreſlie declare the contrarie: till he bring forth the Father, in all lawe and equitie he muſt be (full ſore againſt our willes) deemed the begettor of this baſe-borne childe. But is there yet no more? Yes, plain Anabaptiſtrie. What is it? *Some pretende the Reuelation of God his ſpirit without anie ſtudie, ſo to ſuggeſt vnto them at that ſame inſtant, that they neede not premeditate what they ſhould ſpeake.* O Lorde, the Father of trueth, if we knowe anie ſuch amongſt our ſelues, confonde vs for euer and euer! If you knowe anie ſuch M. Bridges, and doe not reueale them, for the glorie of God, the conuerſion of their ſoules, and example of others: you haue neither feare of God, louer of their ſoules, nor ſhame of the worlde in you. But is there yet no more behinde? Yes, ſome turne the moſt *part of teaching and exhorting, vnto conceptions of long prayers:* And what if one ſhould ſaye on the other ſide, ſome turne praying into no prayers, but into colde narrations

Apoca. 12.

what

what they ſhould praye for. I knowe the one can bee better proued then the other: For who euer made his prayer longer then his Sermon? But if there be any ſuch imperfection either in one or in another, Is there anie better remedie for it, thē that the Elders in particular Churches, according to rules deſcribed by the Synodes, and the Synodes in their aſſemblies ſhould according to the Apoſtles rule in theſe matters, *looke firſte vnto them ſelues*, and then to their flockes. Whereas this care being layde vpon the Biſhop, and the Biſhop laying it on the Archd. no admonition is giuen, no remedie exerciſed. Acts 20.

But let vs proceede, An other meanes is, *That ſome too preciſelie diſtinguiſhe the Doctor from the Paſtor, cutting off one halfe of the Doctors office, excluding him from reprehenſion, exhortation, conſolation and application.* We aunſwere, as long as we giue vnto both the interpretation of the Scriptures, and to the leaſt of them as much knowledge as is required in Biſhops by Gods worde, we rather mainteyne learning and ſtudie whileſt we would haue ſome applie their eſpeciall giftes, to the end for which they are giuen, euen *the vtterance of knowledge:* Others, their gift euen *the vtterance of wiſedome:* for the Apoſtle ſayth, Theſe are diuers giftes. And he ſayeth, *theſe haue diuers actions*, as haue the *members of the body*, and that euerie one ſhould be wiſe in the ſober vſe of his giftes, according as hee hath receyued them: he that teacheth abydinge in doctrine, he that exhorteth in exhortatiō. So that if this hinder learning, learning it ſelfe nay (which is blaſphemie) the moſte learned Apoſtle meant to hinder learning. Further, this is not ſimplie true. For both conſolations, and comfortes, reprehenſions, in generall are giuen by vs, all to the Doctor, becauſe this may be done by the gift of knowledge: but the eſpeciall following of theſe according to the differēces of ſpeciall times, places, perſons, which proceedeth from the ſpeciall gifte of wiſedome, and grace of application, we giue with the Apoſtle vnto the Paſtor. So that looke what difference there is betweene a Phyſition, teaching the differenec of diſeaſes and the remedies in generall, and betweene a practiſioner preſcribing remedies in ſpe- The difference of the Paſtor and Doctor. 1.Cor.12. Rom.12.5. 6.7.

ſpeciall vppon particular acquaintance of the bodies, diet, diſeaſes, &c. of men: the like difference we make betweene the Phiſitions of our ſoules. So that, as in the one this difference by experience hindreth not but aduaunceth learning, ſo doeth it in the other.

From this long flouriſh we come to the two laſt boyles, which he would not haue vs to touch. We would (he ſayeth) notwithſtanding *we graunt our ſelues inferior to the Biſhops in learninge, be equall with them in authoritie.* It is true, but ſo as that ſhould not hinder the reuerence of their giftes: for if as he hath laboured before to proue the example of *Auguſtine* and *Jerome*, they may reuerence the giftes of their inferiours, may not we doe it much more in our equalls? Nay what will prouoke men more then to ſee their ſuperiour in giftes, to be yoked with them in the ſame office, and with their ouerplus of ſtrength to beare vp the greater part of their burden? and yet not to playe Diotrophus part? For herein the Greeke prouerbe is founde true, *Equalitie maketh no warre.* Which as *Ariſtotle* teacheth, muſt be in the degrees of office and dignitie, not of vertue & giftes. The next is, that the Elderſhip erected of *Noble-men, Gētilmen, Marchants, Husband-men, ſhould haue the hearing and determining of all matters pertayning to Diſcipline and gouernement of the Congregation.* The floure of theſe for wiſedome, zeale, integritie of life, ſhould haue ſo. And what then, Is it not ſo in the moſt noble aſſemblie of all the lande? Is it not likelie that theſe hauing by the ordinãce of God, the cariage of the church matters: Firſt according to the rules of Gods worde, then of the Synodes and lawes of the lande, would doe it better then one Biſhop, or Commiſſarie in a whole ſhire?

Pag. 43.

The laſt is, *The enlarging of the peoples gouernement*, whereto we anſwere: We can not enlarge that which is not. We giue vnto them an approbation in ſome ſpeciall matters by their free conſent, or to obiect till they be reſolued, if not by the Elderſhippe of one Church, yet by a conference, or Synode, or Counſell, or eſpeciallie by the ſettled determinations of Synodes, before hande ſetting downe the rules of Church Diſcipline:

pline: but gouernement or cariage of matters wee giue not to them but to the Miniſters and Elders onely. I had almoſt ouerſlipped the point next before, where he ſayth, *Wee exclude the Deacons from all preparing of them ſelues to the ſtudie of the Paſtorall miniſterie.* But to this we anſwere, If anie Deacon haue likelihoode of meanes to come vnto the giftes apt for the Miniſterie: the office of a Deacon as it doeth ſometimes helpe him: ſo it doeth no way hinder his ſtudie. But ſuch where they be, ought rather to be choſen for Elders, which office being equall with the Miniſters, in all things touching gouernement, would wonderfullie by much experience of Church matters, by often preſence at the Synodes, aduance him that way. Pag. 42.

Howbeit, the applying of one *to the ſtudie of the Paſtorall office directlie* belongeth not to any thing required of a Deacon (the loweſt miniſterie of the Church, except Church-ſeruants or widowes) but to the *Schooles of Prophetes, accordinge to the ſaying of Amos, who noting out* his extraordinarie calling, ſaith: *He was neither ordinarie Prophet, nor ſonne of a Prophete, when he was called from gathering of figges, to that excellent calling*: that is, he neither was ordinarilie called to the office of teachinge, nor brought vp as it were at the feete of Gamaliel to that ende. 1.Sam.10.5. 10.12. 1. Sa. 19.20,21.22. 2.Kin.4.38. &.6.8.& 2.7 16.1.Kin.5. 22. Amos 7.14

Great helpe and rypening of mens giftes may be had in the vſe of the propoſitiõ or prophecying which is eſtabliſhed in other Churches, where others beſides Miniſters are permitted to ſpeake, as in a conference, or for mutuall exhortation, but not out of the pulpit as with authoritie: which being firſt practiſed of the Iewes for the vſe of ordinarie giftes, Luc.2.46.47.48. Act.13.15. hath bin tranſlated by Gods commaundement to Chriſtian Churches for increaſing of all giftes both ordinarie and extraordinarie, 1.Cor.14.23.26.33.34.37. for which cauſe ſome of the chief of the brethren, neither Miniſters nor Elders haue bin called Prophetes, and admitted to exhort, Act.15.22. 23.26.32. For which cauſe alſo the Apoſtle ſayeth, *Deſpiſe not prophecyings*, that is, no ſort of it, neyther that of the publike miniſterie, nor this of mutuall collation of giftes gouerned & directed by the miniſters.

Next he commeth to *the feare of tumultes which fall out in all alterations*. They fall not out, if the alteratiō be made orderlie, and that mens conſciences be cōuinced: Firſt of the trueth, thē of the neceſſitie of the alteratiō which is the thing we require. From this he falleth into a great feare that we ſhould not agree, which would further the Papiſtes tumultes. Why? would you contende after you were agreed, and all matters of doubt *debated betweene vs?* Which is the thing we firſt deſired, that then we might *ioyne with a holy vnion againſt the Papiſtes?* Shall we neuer come out of this Labarinth? Yes, ſo wee will tell him what we meant by other matters of great importance: we will doe ſo much for him, though ſome doubt, he deſerueth it not.

Our meaning was that by receyuing of Diſcipline, beſides the gaining of a ſufficient Miniſterie, The Diſcipline ſhould ſyncerilie without brybinge, commutation of penance, fees, towles, procurations, and I knowe not what, be adminiſtred at home, in the cōſcience of all the Cōgregatiō, by the Elderſhip, according to the lawes of God, her Maieſtie, and the Synodes, & by this meanes the poore people, nay the poore Miniſterie ſhould ſaue a great deale of money, a great deale of toyle, a great deale of trauell, and auoyde much dayly vexation.

Secondlie, the Biſhops liuings, pompes, and ſuperfluities ſhould be turned to the ſufficient maintenance of the Miniſterie and Schooles: which would be a wonderfull aduancement of godlines and learning, the ſinowes of the common wealth.

Thirdlie, by the vigilancie of the Elderſhip, the beginnings of ſinnes, offences, riot, exceſſe, quareling, wantonnes, which the lawe meddleth not with, till they be too ripe, ſhould be cut off.

Fourthlie, by their eye in euerie place, the Magiſtrates, might knowe the diſpoſitions, affections, inclinations, combininges, and almoſt the fetches of all men againſt them. Theſe foure heads conteyne many branches, which if the compaſſe of this treatiſe would ſuffer, might be planted againe, and they would growe to be like the garden of Eden. But a worde is ynough to a wiſe man.

The

An Anſwere to the laſt Section,

ſauing one, Pagin. 44. 45. 46. 47. 39.

THIS long ſection needeth no anſwere: partlie becauſe it ſtandeth vpon repetitions of things anſwered alreadie, touching her Maieſties gouernement, alteration of the ſtate, their and our maner of dealing, partlie on vnneceſſarie doubtes, *whether we would yeelde or no, being ſo commaūded*, and ſuch like, which we will not ſtande vppon but leaue them to the iudgement of the Reader, vpon that whiche we haue ſayde alreadie vpon theſe pointes. Onelie our *querke* (as it pleaſeth him to call it) we thus remooue: That when we ſay, *it need not* rather *then it ſhould not be communicated to the people before the light appeare firſt vnto them:* it was becauſe it was not in our power, to ſay it ſhould not, for if her Maieſtie would communicate euerie action as it was done, could we let her? We onely ſhewed what we thought expedient. He ſayeth: *The moſt of the matters haue bin thus debated in King Henries dayes:* we anſwere, we knowe no Chronicle, ſtorie, recorde, that mencioneth it, let him therefore bring his witnes. Theſe things were ſcarſlie then in queſtion, much leſſe debated in this ſorte. Hee ſayeth, *We haue neuer ſhewed this gouernement to be ordinarie the beſt, or perpetuallie commaunded.* If that which God preſcribeth for the ordinarie gouernement of his Church, which ſheweth the ordinarie members of his bodie, what he hath ſett in it, & what not, what he will haue to endure for euer, be the beſt and perpetuall: then this is ſo, and we haue ſo proued it in the firſte treatiſe of the *Counter-poyſon*, in the Sermon on the 12. of the Rom. In the anſwere to a part of M. Copquots ſermon, which if he anſwere, ſo as we haue no manifeſt and iuſt replie, we will yeeld. Yet are not theſe matters of the ſubſtance of Religiō, taking it as here we doe vnderſtand it for the foūdation, which if one holde not, he can not be a true member of the Church, & without the full practiſe whereof, the Church is no church to be abidd in and honored, as we haue more largely ſhewed be-

fore vpon occaſion of the like obiection.

Tit.1. When Paule lefte Titus at Creta to perfyte the things wanting in the gouernement of the Church, according as hee had commaunded, It was a Church before thoſe things were perfyted, a holy Church, and frō which, ſeparation ſhould not be made: and yet the things added of perpetuitie, are of great moment & neceſſitie. Yea in the Church of the Corin. eſtabliſhed with all ſortes of Miniſteris, the Apoſtle yet 1. Cor. 11. 12. vrgeth further perfection of orders with this ſentence: *If anie be ſpirituall and a Prophete, let him knowe theſe things I write, are the commandements of God, If anie be ignorant, let him bee ignorant ſtill:* yet had they the ſubſtance not onely of Religion and doctrine, but alſo of the whole gouernement, and all the offices of the Church: whereas we haue, but the ſubſtance of the ſame offices onely, and not ordred as they ſhould be. Whereby it is manifeſt, there may be things of great waight commaunded of God: yet not of the ſubſtance of the gouuernement, much leſſe of Religion, taking ſubſtances as we haue ſayd, & as it is commonly taken in theſe queſtions.

Wherefore ſeeing we agree vvith the booke in generall, touching the ſubſtance of Church-Diſcipline, or Gouernement, *That it ſhould be according to the commaundements of God*, and doe onely deſire that ſo much as is agreeablie eſtabliſhed ſhould remayne, humane additions ſhould be cutt off, that vvhich is vvanting, ſupplied: and euerie thing brought to the Apoſtolical order. It is manifeſt, that we diſſent not from that part of the Church of Englande, vvhich differeth from vs in theſe thinges, In the ſubſtance or foundamentall pointes of Religion, but onely in ſome weightie and neceſſarie partes of Church-gouernement.

Reaſons whiche proue the church-gouernement which vve propounde, ordinarie, perpetuall & the beſt.

Novve becauſe he ſaith, he hath not yet ſeene it proued, that the gouernement vve ſay, is preſcribed of Christ to be perpetuall, or the beſt, or any ordinarie gouernement at all: vvee vvill for his ſake, and to finde him ſome more worke, repeate agayne the reaſons and proofes vvhiche haue often times bin alleadged, and vvill proue *this certayne forme of gouernement vvhich vve propounde upon Chriſtes preſcription to be ordinarie, perpetuall and the beſt.*

1. Cor. 12. 4. 1 ☞ *If our Saviour Chriſt haue* as the Lorde of the Churche, *appointed the diuers Miniſteries, and by the ſpirit giuen them ſufficient* diuerſitie of giftes, *and as one God worketh in them, and by them* the diuerſitie of faculties, *yea as God alone* worketh

keth all theſe thinges, *if he haue bin* faithful in all the houſe as Moſes, *& if* he that buyldeth all theſe thinges *in the houſe* be God, *and if all Church-miniſters* muſt be from heauen & not from earth, *If the Scribes vpon this grounde require proſe of Iohns calling and office out of God his worde, and hee on the ſame deliuer it: Then the forme of gouernement which Chriſte onlie hath preſcribed in the diuers Miniſteries of* (a) Doctors for deliuerie of doctrine? *of Paſtors for applying the worde by exhortation and adminiſtration of the Sacramentes, of* (b) *Elders to watche ouer the liues and conuerſation of men,* (c) *of the Eccleſiaſticall Senate or Elderſhipp compounded of thoſe three Miniſteries for the Gouernement of Church matters, that is the ordring of elections and abdications of Church-officers, for adminiſtration of the cenſures, of rebuke, ſuſpenſion, excommunication,* (d) *of Synodes compounded of diuers Elderſhippes, Prouinciall and Generall: for debating and compounding of controuerſies, for making of Eccleſiaſticall lawes, by eccleſiaſticall authoritie:* (e) *of Deacons for the care of the poore, and adminiſtration of the Church-treaſure: of* (f) *Church-ſeruauntes, to attende on the poore, and performe like ſeruices and offices at the direction of the Deacons or Elders,* (g) *of the free conſent of the people, to be giuen vnto the Church actions of greateſt moment, as in elections, excommunications, determination of controuerſies, or* things equall to theſe, *after they bee by the particular Churches or Synodes orderlie reſolued, and their exceptions anſwered. Then we ſaye, all this forme of gouernement commanded, and in theſe places preſcribed, is ordinarie, perpetuall, and the beſt. Otherwiſe, he hath not appointed* as Lorde, *theſe* diuers Miniſteries, *but as a ſeruaunt whoſe appointement may be controlled, changed, and bettered by others: otherwiſe the* diuers *ordinarie* giftes and faculties *comming from his ſpirit, are not ſufficient, ordinarie, and perpetuall, otherwiſe not* God only, *but man worketh theſe* thinges: *otherwiſe he hath not* bin faithfull as Moſes in all the houſe: *who touching all theſe things, deliuered ſuch perfect orders,* (h) *as none without expreſſe commandement of God,* and that in writing, *might or did alter one iote*

Heb. 3. 4. 5. Mat. 21. 25. Ioh. 1. 21. 22 23. 24. 25. 26.

a Rom. 12. 5 6. Act. 13. 1 Cor. 12. 28. Ephe. 4. 11.

b Rom. 12. 5. 6. 7. 1. cor. 12. 28. 1. theſ 5. 12. 13. 1. Tim. 5. 17. Hebr. 13. 17 Iam. 5. 14.

c Mat. 18 17 Act. 11. 30. Act. 14. 23. Act. 15. & 16 4. & 20. 28. & 21, 18. 19. 25. 1. Tim. 5. 17. 18. 19.

1. Tim. 4. 14. d Act. 15. 4. 5. 6. 7. & 16. 4 & 2. Cor. 8. 19. 23.

e Act 6. 5. 6. Rom. 12. 5. 6 1. Cor. 12. 28 1. Tim. 3.

f Rom. 12. 5 6. 7. & 16. 1. 1. Tim. 5. 2. 3

g Act. 1. 13. Act. 6. 5. 6. 7. 2. Cor. 8. 19. 23. & 1. cor. 16. 1. 2. Act. 15. 4. 22. 23.

h Exod. 35. 36. & 39. 42. 43. 1. Chro. 13. 2 1 chro. 15. 13

of the ſame: otherwiſe euerie one that buildeth theſe thinges in the Church, *is not God but man, who vpon new Councels, may alter, remoue, enlarge, confounde, or diſtinguiſhe theſe things otherwiſe: all which aſſertions are cõtrarie to theſe expreſſe textes which haue bin before quoted. This reaſon becauſe it deduĉteth and layeth open the forme of Gouuernement, is for that cauſe ſomewhat longe, and peraduenture more obſcure, the reſt ſhalbe the more ſhort and playne, as hauing relation vnto this.*

1.Co.11.1.2 1.Cor.14.37 *Whatſoeuer the Apoſtles prayſe* as their traditions to bee kept, as they deliuered them, *which they ſaye* are the commaundements of God, *to be acknowledged* of euery Prophet and ſpirituall man: *Of which it can not bee ſhewed, that the commaundementes are repealed, or the date of the orders out, or the giftes annexed ceaſed, or the cauſes for which they were ordeyned, expired or extraordinarie: thoſe are ordinarie, beſt, & perpetuall:*

But this forme of gouernemẽt is ſuch which we haue deſcribed: Therefore it is ordinarie, beſt, and perpetuall.

The ſeconde parte of this reaſon vvhich onely may bee doubted of is manifeſt, for before the Apoſtle entred to deſcribe theſe offices of Teachers or Paſtors, Prophetes, Elders, Helpers or Deacons (vvhoſe giftes of teaching, exhorting, vvatching, ruling, caring for the poore, are ordinarie, perpetuall, and are for theſe continual neceſsities of the Church, the beſt:) he bringeth foorth theſe generall rules, *followe me as I followe Chriſt: I prayſe you that you remember all my* rules, *and as I haue deliuered, holde faſt the obſeruations.* He proceedeth vvith deducting theſe things *from one Lord, one ſpirit, and one God,* vvho he ſayeth, *hath ſett them in his Church,* and thẽ vvho ſhall ſet them out? He concludeth, *they are the commaundementes of God,* ſo that if *any vvilbe ignorant, let him to the contempt of God his ordinance, be ignorant ſtill.*

1.Co.17.1.2 1.Cor.12.4. 5.6.28. 1.Cor.14. 37.38.

Nowe as the perfect diſtinction of theſe offices is expreſſie layde foorth by the Apoſtle in theſe chapters, ſo likevviſe if theſe charges did binde the Corinthes to the cuſtome and maner of the Church eſtabliſhed, touching the difference of men & vvomans attire in the aſſemblies, touching the mutuall conferring of their giftes in conference, touching the ſilence of Women in thoſe conferences, then much more doeth it binde vs touching the forenamed and preſcribed maner of electing and depoſinge of Church-officers, of adminiſtration of the cenſures, and ſuch like: for in theſe things vvhich vvere more vvaightie and of greater importance, a more certayne, neceſſarie, ordinarie, and vniforme order vvas eſtabliſhed.

3 *Whatſoeuer officers are ordinarie* members of the Church, *are ſett into the ſame of God, for ordinarie, and perpetuall duetie, with ordinarie and perpetuall* giftes, *wherein they are commaunded* to abide, *and wherewith the Church is* commanded to be content: *Thoſe are ordinarie, perpetuall, and the beſt, for no man may remoue the members of Chriſtes body, hauinge ordinarie giftes and actions for the perpetuall vſe of the body:*
But theſe of Doctors, Paſtors, Elders, Deacons, Church-ſeruantes, *are ordinarie* members of the Church: *are ſett* into the ſame of God, *for ordinarie dueties of* teaching, exhorting, ruling, prouiſion for the poore, and attendance vnto them, *all which no man in his wittes will denie to be perpetuall, and in theſe, expreſlie they which haue the giftes, are commaunded* to abide, *and to* content them ſelues with them, *Rom. 12. 3. 4. 5. 6. 7. 8.*
Wherefore theſe are ordinarie, perpetuall, and the beſt.

4 *What ſoeuer forme of gouernement, ſett down for the well ordering of the Church, hath generall commaundements and rules, for the diſtinction and difference of officers for the electing and deposing of fitt & vnfit perſons, for the execution and diſcharge of theſe offices, without any exception, eyther expreſſed, or that can be gathered of anie other to be better, or anie of theſe to bee extraordinarie, or for a time: that forme is ordinarie the beſt and perpetuall. Otherwiſe there is no rule in the Scripture to knowe what commaundemets are beſt to be followed, what ordinarie, or what perpetuall:*
But this difference of teaching and vnteacing Elders, 1. Tim. 5 17. 18. Tit. 1. 5. 6. 7. Of the Elderſhip for the gouuernement, 1. Tim. 4. 14. & 5. 17. 18. 19. 20. Of Deacons for the poore, 1. Tim. 3. 8. Of Church-ſeruantes or Widowes, 1 Tim. 5. 2. 3. 4. Rom. 12. 6. & 16. 1. Their rules of examination, triall, depoſition, Execution concerning theſe offices, 1. Timot. 3. 1. 2. & 1. Tim 4. 14: 15. Cap. 5. 3. 4. 5. 6. 7. 17. 18. 19. 22. 24. Tit. 1. 3. 4. 5. 6. 7. 8. Is ſuch a certayne forme of gouernement, & is ſet down for the well ordring of the Church of God, 1. Tim. 3. 15. to bee obſerued in ſyncerities, without all partialitie, 1. Tim. 5. 21.

to

to be as orders deliuered by the Apoſtles, to perfect Church gouernement, Tit. 1. 3. 4. *Neyther haue they anie exception, either expreſſe, or which can by neceſſarie collection be deducted out of them, as if there were other better then theſe, or that theſe are extraordinarie, and for a time as the cõſideration of the places quoted will conuict, till* M. Bridges, (which he ſhall neuer doe) *proue them extraordinarie and not perpetuall:*
Wherefore this certayne forme of gouernement is ordinarie, beſt and perpetuall.

5 *What ſoeuer forme of Church-gouernement hath from God ſufficiẽcie of order, that the Church-officers may come into their office by a thorough examination of the beſt, to witt, the Miniſters and Elders, allowance of all, inueſting by the ceremonie of the laying on of handes, to their eſpeciall charge, whiche may by like authoritie iuſtlie be corrected, amended, or diſpoſed, which hath ſufficient functions to teache all trueth, conuince all ignorance, to applie the worde to all neceſſities, to adminiſter the Sacramentes perfectlie, the cenſures ſufficientlie, to take care for the poore ritchly, decide all controuerſies, to make orderlie all Eccleſiaſticall lawes: and finallie, to performe fullie and without confuſion or diſorder, what ſoeuer is to bee done of the Church of Chriſt: That forme of gouernement is ordinarie, beſt and perpetuall, elſe that whiche is perfect for ordinarie neceſſities, is not ordinarie, beſt, and perpetuall:*
But this certayne forme of Church-gouernement which we haue from God out of the Scriptures propounded: is ſufficient and perfect for all theſe, as the conſideration of the giſtes, their perpetuall vſe, the endes wherefore they are ordeyned, & the way how they are done, will conuince to the conſcience of euery man, that deliberatlie conſidereth them:
Wherefore this is ordinarie, the beſt, and perpetuall.

Act. 6. 5. 6. 1. Tim. 3. & 5. 18. 19. Act. 14. 23 2. Cor. 8. 19. Actes 6. 6. 1. Tim. 4. & 5. 17, 18, 19. Ephe. 4. 11. 12, 13, 14, &c Mat. 18. 17. 18, 19, &c. Act. 6. 4, 4, 6, 7 Rom. 12. 5, 6 Act. 15. 3, 4, 5 Act. 16. 4.

As the aſſumption is manifeſt in it ſelfe, ſo the fore-ſpoken groundes that they are giuen, *that we might know we howe to behaue our ſelues in the Church of God, that we ſhould abyde in them, content our ſelues with them, that he nor anie hath or can proue anie wante or diſorder, eyther in the whole forme, or anie part thereof,* doeth

1. Tim. 3. 17 Rom. 12. 3, 4 5, 6.

doeth moſt vndoubtedlie confirme it. If they ſaye, they can proue imperfections in it, vve anſvvere, Hitherto they haue not done it, but vvhat ſoeuer hath bin obiected, hath bin fullie anſvvered: vvherefore till they doe this manifeſtly, this argument ſtandeth vnanſvverable.

6 *Whatſoeuer forme of Gouernement the 12. Apoſtles, and Paule both before they conferred one with another, and after by reuelation from heauen, haue vniformallie ſo eſtabliſhed in all Churches, as they neuer gaue anie inckling either by worde, example, or anie deede can be proued by ſcripture, that there was any other maner ordinarie, perpetuall, or anie want in this, or anie thing extraordinarie, that muſt needes be ordinarie, perpetuall, and the beſt:*

But this forme of gouernement, the Apoſtles both before they conferred, and after, thus vniformallie ordeyned in all Churches, ſo as they neuer by anie worde, example, or deede, to be proued by Scripture gaue anie inckling of anie other more ordinarie, perpetuall, or better, or of anie want, or anie thing extraordinarie in this:

Therefore it is ordinarie, perpetuall, and the beſt.

The firſt part of this reaſon as it is cleare in it ſelfe, ſo alſo it is moſte euident by the often vſe of it in the Apoſtle, to giue full, ordinarie, and perpetuall authorie to any thing, vvho in ſuch cauſes vſeth to ſaye: *thus I teache euery vvhere in euery Church, vvhat you haue hearde, learned, and ſeene in mee, thoſe things doe: So it is in all the Churches of the Saintes. Came the Worde of God from you, or hath it reached vnto you onely, ſo I ordeyne in other Churches.* 1.Cor.4.17. Phil.4.9. 1.Cor.14. 33,36. 1.Cor.15.1,

The ſeconde part is as certayne by the whole courſe of the Scriptures. For ſo in the Churches of Ieruſalem, before the Apoſtle Paule vvas called, the Senate of teaching and vnteaching Elders had the gouernement of the Church *in all matters*, as the directing of the Deacons, Act. 11. 30. the ending of controuerſies, the making of Eccleſiaſticall lavves, Act. 15. 2.6.4. the direction of all Church-matters, Act. 21. 18. 19. 20. 22. ſo likevviſe vvas it in the diſperſed Churches to vvhom Saint Peter and Saint Iames did vvrite. 1. Pet. 5. 1,2,3,4,5,6. Iames 5.14. Heb. 13,17. So vvas it in the Churches of Antiochia, Iconia, Liſtra, Epheſus, Corinth, Theſſalonica, Creta, and Rome, according to the Apoſtles order, Act. 14.23. Act. 20.26.29. Rom. 12.4,5,6. So likevviſe for the office of Deacons, & churrh ſeruauntes, it was eſtabliſhed at Ieruſalem, at Epheſus, at Rome, at Corinth, at Chencrea, and by conſequent in all other Churches, Act. 6. Rō. 12.6. & 16. 1. 1. Tim. 3. 1. Cor. 12.28. So likevviſe the ſame maner of calling the Church-officers by the Elderſhip & conſent of the Church, vvas practiſed in all, alike, Act. 1.23. Act. 6.6. Act. 14.23. Act. 14.23. 2. Corint. 18.19. So alſo in all the reſt, as is manifeſt to all that vvill compare the

Actes, eſpeciallie the 15. Chapter, and the firſt of the Corinthes: yea all Paules Epiſtles togither, vvhere obſerue vvhat order they followed in Church Gouernement.

Wherefore let him proue ſome inckling giuen by them, that this vniforme order vvas not ordinarie, the beſt, and perpetuall, vvhiche onelie they by inſpiration, and Chriſtes commaundement, deliuered vnto the Church, or elſe let him yeelde the cauſe into our handes.

7 *What ſoeuer forme hath the ſame grounde for all actions of the Church which the Paſtors haue for exhortatiõ, & the adminiſtration of the Sacramentes, that forme is ordinarie, perpetuall, and the beſt for all actions of the Church: for the ground of the Paſtors office for exhortation and adminiſtration of the Sacraments, is ordinarie, perpetuall, and the beſt:*

But this forme of Church-gouernement hath the ſame grounde for all actions of the Church. For if they alleadged Chriſtes cõmaundement, goe teache and baptiſe, *we alleadged the ſame place ſaying,* and teache them to obſerue all whiche I commande: *or that of John,* whoſe ſinnes you remitt, *wee bring* Mat. 17. 18. *as expreſſe words authoriſing the Elderſhip. If they alleadge the vniforme axãples of the Apoſt. we haue the ſame, as hath bin ſhewed in the laſt argument. If they bring the 12. to the Rom. the 4. of the Epheſians, the 12. of the Corinth. the 1. to Tim. the Epiſtle of Titus, the charge giuen by Saint Peter in his firſt Epiſt. 5. the 5. of James, we haue the ſame for all other offices and actions of the Church, in queſtiõ. Finally, if they haue any place of the newe Teſtament to proue this, wee will bring the ſame, or an other as pregnant, to proue the offices wee ſpeake of, & the rules of their examination, election, ordination, execution, functions, as they can bringe to the Paſtors office, ordinarie, perpetuall, and the beſt:*

Wherefore hereon it followeth, this forme is perpetuall, ordinarie and the beſt.

8 *What ſoeuer offices with elections, ordinations, and executions, and all actions haue the like grounde of being ordinarie, perpetuall, and the beſt for the ordinarie offices of the Church, which the Apoſtles, Prophetes, and Euangeliſtes offices had of being extraordinarie, temporall, and the beſt for extraordinarie actions:*

ons: They are ordinarie, perpetuall, and the beſt:
But the offices of Doctors, Paſtors, Elders, Deacons, Church-ſeruantes, with whatſoeuer belongeth to them, haue the like groũd, the commaundement of God for ordinarie vſe with the other for extraordinarie, the mediate calling of the Church alwayes continuing, which anſwereth to the others immediate callinge by God, or his Apoſtles extraordinarilie directed by him: The goodnes of God continuing their proper gifts of teaching exhorting, ruling, taking care for the poore, attendinge to the impotent, anſwering to his wiſedome in withdrawing the giftes whiche made the other the beſt, for laying the foundation of the Church, which was the Apoſtles office, for bringinge them according to their order, to a ſettled eſtate, whiche was the Euangeliſtes, for foreſhewing things to come, and by an extraordinarie grace of reuelation to applie the Scriptures, which was the Prophetes, wherefore theſe are vpon the like ground ordinarie, perpetuall, and the beſt, vpon which the others were extraordinarie, temporarie, and the beſt for extraordinarie vſes in the Church.

9 Whatſoeuer remedies are onely preſcribed of God for curing of all the ordinarie diſeaſes and infirmities of the Church, Thoſe are ordinarie, perpetuall, and the beſt, otherwiſe God had not ordeyned ordinarie remedies for ordinarie diſeaſes, perpetuall remedies for perpetuall diſeaſes, the beſt remedies to performe the beſt cures, which is to blaſpheme the wiſedome, power and mercie of God:
But the Doctors and Paſtors office is onely appointed for the remedie of the perpetuall diſeaſes of ignorance, rebellion, temptations, by doctrine and applying of the Worde and Sacramentes, The Elders for timely finding out of corruptions in the Church, & cutting them off by admonitions, The Elderſhip for taking away confuſion. diſorder, open offences, in all ſortes by rulinge well, & by due adminiſtration of the cenſures, The Synodes compounded of them for ending controuerſies, and making Eccleſiaſticall orders, which can not be done at home, The Deacons for reliuing all wantes of the poore, The Church-ſeruantes for at-

tending to all their neceſſities, all which are all the ordinarie & perpetuall neceſſities of the Church:

Therefore till they ſhewe vs either that theſe are extraordinarie diſeaſes, or remedies, or that God hath appointed others beſides theſe more ordinarie, perpetuall, and better, they ſhall bee forced (if they wil not blaſpheme) to graunt theſe ordinarie, perpetuall, and the beſt.

10 *Whatſoeuer forme of Gouernement was ordeyned for the ordinarie and perpetuall gouernement of the Church vnder the lawe, and hauing continued from Moſes to Chriſt, hath bin by him, and at his comaundement by his Apoſtles, as touching the ſubſtance continued, and as touching the accidentes, bettered, increaſed, and enritched, euen as the holy things them ſelues, of the Worde, Sacramentes, cenſures, Church-treaſurie haue bin,*

That is ordinarie, perpetuall, and the beſt:

But this is ſuch,

Therefore it is ordinarie, perpetuall, and the beſt.

The propoſition is manifeſt, for there can be no greater reaſon of being ordinarie, perpetuall, and the beſt, then the continuance from Moſes to Chriſt, and the continuing, encreaſing, and enlarging of it by him. And what ſoeuer cauſes may be pretended for to make it extraordinarie, mutable or temporall, fell out in that time: vvherefore if there vvere no cauſes of the chauuge in thoſe times, there hath not bin nor can bee anie ſince that time to the ende of the vvorlde. The ſeconde wee make manifeſt by this induction, as they had their teaching Leuites or Doctors of the lavve, for teaching the *Lavve and the Prophetes*, Deut.31.26. & 33.10. 2. Chron.17.8. & 19.11. & 29.34. with 30.22. Nehe.8.8. Mat.2.4.5.6. Luc.5.17 So God hath ordeyned & ſet in his Church Doctors, or Teachers, *to teache the Lavve, Prophetes, and Apoſtles vvritings*, Act.13.1. Rom.12.5.6. 1.Cor.12.28. Ephe.4.11. As they had their Prieſtes for applying the vvorde, and adminiſtring the ſacrifices and other Sacramentes, Leuit.9.10.11. Mala.2.7.2. Chro,30.22. So vve haue our Paſtours for applyinge all the holy Scriptures and Sacramentes aunſvvering to them, and increaſed in clearnes of things adminiſtred, and in the povver and graces wholy the Miniſterie is fulfilled, Eſai.66.21. Rom.12.4.5.6. Ephe.4.11. Phil.1.1.1. Tim.3.1.2.&c. As they had in their Eccleſiaſticall Senat, or Elderſhipp, beſides Leuites & Prieſtes, Elders to take care and aunſvvere for all offences and ſinnes of the Church, Leuit.4.13.14.15. To adminiſter vvith them the matters of God, 2.Chron.19.8.11. Act.18 8. to aduiſe in Counſel vvith them, 2.King. 6.32. Luc.22.66. To order the publike aſſemblies, Nehe.5.8. Act.13.15. To ſuſpende from the Tabernacle, holy place, and holy thinges, to excommu-

municate and caſt out from the Hoſt, Synagoge, or Congregation of the people, Numb. 9. 10. 13. & 14. 44. Ierem. 36. 5. Leuit. 7. 15. 6. 7. Luc. 6. 22. Iohn 9. 22. 35. So we haue adioyned to Doctors, Paſtors and teachinge Elders, other Church-gouernours, to be *ouer the liues of men, and admoniſhe them*, 1. Theſ. 5. 12. vvith Rom. 2. 4. 5. 6. 7. 1. Cor. 12. 28. *To bee ouer the Church vvith them, in matters of the Lorde, and vvatche for their ſoules*, Ibid. and Actes. 11. vlt. and Heb. 13. 17. *To aduiſe in Counſell with them*, Act. 21. 22. 23. 24. *To order publike aſſemblies*, Act. 20. 28. *To ſuſpende*, 2. Theſ. 3. 14. 15. To excommunicate by the expreſſe commaundement of our Sauiour vnder the phraſe of the Iewes gouernement, ſaying, *Tell the aſſemblie or Church, and if he heare not, lett him be an heathen and publicane*, Mat. 18. 17. 18. As they had their Synodes ariſing out of theſe particular Elderſhippes, to decide controuerſies, & make Eccleſiaſticall lawes, 2. Chron. 30. 4, 23. Zacha. 7. 3, 4. 1. Mach. 4. 29. So likevviſe haue vve Act 15. 2, 6. & 16. 4. & 2. Cor. 8. 19, 23. As they in Elections, excommunications, and matters of ſuch great vveight, proceeded vvith fore conſent of the vvhole Church, Numb. 8. 9. vvith Deut. 1, 13. 2. Chron. 30, 23. Prou. 5. 14. So hath Chriſt and his Apoſtles taught vs to do, Act. 2. Act. 6. 5, 6. & 14. 23. & Mat. 18. 17. 1. Cor. 5, 4, 7, 11, 12, 13. Act. 15. 3, 4 22. 23. 2. Cor. 8. 19. 23. As they had their Leuit. call diſpenſors or orderers of the holy Treaſurie, the other ſeruauntes of the Tabernacle and Temple, Numb. 4. 23. 24. 29. &c. 2. Chron. 31. 13. 14. 15. 16. Heſr. 8. 29. 30. Nehem. 10. 39. 40. So vve haue as members of the Church, as ſet of God as helpers, the Deacons, Church-ſeruauntes, Widovvers and vvidovves, Act. 6. 3. 4. 5. 6. Rom. 12. 6, 7. 1. Cor. 12. 28. 29. 30. 1. Tim. 3.

Which Chrſoſtom, Theophilact, & out of them D. Fulkes againſt Cãpion. hath proued to be vnderſtood of Elders or Church-gouernors not one, but manie.

As they after their triall by the Prieſtes, Leuites, Elders, their allowance of the people, vvere publikelie ordeyned vvith layinge on of the handes of the Elders, Numb. 8. 9. Iohn 1. 19. So vvee haue the like pathe trode vs out by the Apoſtles, and ours are ordeyned vvith laying on of the handes of the Elderſhip, Act. 6. 5. 6. Act. 14. 23. 1. Tim. 4. 14. & 5. 22.

11 *If there be anie reaſon to make this forme of gouernement mutable, not ordinarie, perpetuall, and the beſt, it is eyther becauſe the extraordinarie giftes of prophecying, workinge of myracles, &c, are ceaſed, or becauſe of the acceſſe of the Chriſtian Magiſtrate vnto the Church:*

But theſe rather doe make for the continuance and excellencie of this gouernement:

Therefore there is no cauſe to let it from being ordinarie, perpetuall and the beſt,

The firſt part is grounded vpon all the exceptions vvhich haue hereto bin brought by them, and vvhich may be reduced vnto theſe tvvo heades. Novve they require thoſe extraordinarie giftes in Elders very abſurdlie,

Extraordinarie giftes not neceſſarilie required in Elders

Firſt, becauſe the giftes of gouernement are as much diſtinguiſhed frō theſe extraordinarie giftes, as the giftes of teaching and exhorting, & are no more incident to an Elder as Elder, then they are to a Teacher or Paſtor, as they are Teachers and Paſtors, yet they are more incident to the Doctor and Paſtor, then to the Elder, becauſe they concerne eyther the deliuerie of doctrine or confirmation of the ſame.

Secondlie, they make them ſelues vviſer then the Apoſtles, vvho neuer required further giftes in a Doctor then of doctrine, in a Paſtor then the vtterance of vviſedome, in an Elder then aptnes to gouerne, in a Deacon then ſimplicitie to diſtribute aright, Rom. 12. 5. 6. 7. 1. Corint. 12. 18. firſt Tim. 3. & 5. 17.

Thirdlie, they are not able to ſhevve that all, or any of their giftes, vvere in all Paſtors, Exhortors, Elders, Deacons, or in reſpect of their functions giuen vnto any of them, and then with vvhat faces can they bringe this exception againſt this forme of the Gouernement of the Chnrch?

Mark. 16. 17 Act. 2. 16. 17 18. 19. Act. 21. 8. 1. Cor. 14. 26. 34.

Laſtlie, ſeeing theſe giftes vvere common to priuate perſons, yea vvomen, euen to all beleeuers, vve muſt firſt proue (by their reaſon) theſe giftes to remayne, ere we can proue any ordinarie, and perpetuall Church in the vvorlde. Wherefore if vve vvante the extraordinarie giftes and offices, wee haue more neede of the ordinarie, or all thoſe vvhiche haue ordinarie vſe and profitt. The ſeconde pretended lett, is of as greate value: Firſte becauſe the Teachers, Paſtors, Elders, Deacons then did no part of the Magiſtrates duetie, but onelie deale vvith Eccleſiaſticall cauſes, and that only Eccleſiaſticallie: other vviſe the Church, yea Apoſtles, vvho herein directed the Churches had intruded them ſelues into the Magiſtrates office cōtrarie to the doctrine and example of our Sauiour Chriſt vvhich is a moſt vngodlie ſlaūder. Agayn, on the other ſide the Magiſtrat neither wil nor can by his calling doe anie of the actions which the Elders are to do either in watching ouer mens liues, or exerciſing their keyes or cēſures, or anie Eccleſiaſticall offices: they are to wiſe and haue bin taught ſo ſufficientlie by the Leproſes of Huzzia, ſo they neyther vvill nor euer yet did vndertake the execution of theſe offices. Wherefore ſeeing theſe doe nothing vvhiche the Magiſtrates doe or ought to doe: Seeinge agayne the Magiſtrates vvill nōt nor can not doe that theſe doe, ordinarilie, perpetuallie or ſo vvell: is it not an open ſlaundering of the Magiſtrate, to make him a pretence to keepe out the Diſcipline of God? When the Church floriſheth, is there moſt ſecuritie & ſinne, becauſe of aboundance of outvvarde bleſsings: vvherefore, then is moſt neede of ſuch helpes, of ſuch Watchmen, to *ſtande vpon the Walles of Ieruſalem all night and all daye.* Agayne, as he ſhall receyue no ſmall commoditie from the Diſcipline, as hath bin ſhevved before, ſo likevviſe he may moſt notablie maynteyne it, & ſo that it doe not degenerate to tyrannie, or incroche on the Magiſtrates office, for he hath povver to doe it.

The Chriſt. Magiſtrate no let but that this diſcipline is ordinarie, perpetuall, and the beſt.

2. Chro. 26. 20. 21. 22.

Eſai. 62. 8.

Laſtlie, the experience of all ages, doeth ouerthrovve it: For the Kings of Iuda before the captiuitie, mainteyned the Eccleſiaſticall Senate, of

Leuites,

Leuites, Prieſtes and Elders, for the matters of God: as a harmonie agreeing & cõſenting moſt ſweetelie, vvith their ciuill gouernement. The Rulers of Iuda, after the captiuitie, mainteyned the Eccleſiaſticall Elderſhippe, *to excommunicate*, as well as their owne Princedome *to confiſcate goods*. The Romanes vvhoſe Gouernours looked moſt narrovvlie to the things vvhich anie way might impayre their Soneraintie, could vvillinglie ſuffer this forme of gouernement, yea throughout all their Prouinces in euery Synagogue. The Kings, Princes, and Magiſtrates of theſe dayes, both in Scotlande, Bohemia, the Lovve countries, Germanie, and Geneua, vvho mainteyne it: and the papiſtes in France, vvhich permitte it, haue not found it ſo. Wherefore this reaſon ſtanding ſufficient, vve proceede to ſome others.

2.Chro.19. 11. Ierem.19.1. 2.Kin.6.32. Hez.12.8. Luc.22.66. Ioh.9.35. Act.4.5.& 6 12.& 5.21.et Act.23.14. 15.Act.13.15

12 *If when as M. Whitakers had alleadged the 1. of Timoth. 5. that a Widowe ſhould not be choſen vnder three ſcore yeares,* & Duræus *had replied, that that order was for the Apoſtles times, he hath ſufficientlie anſwered him in ſaying,* The Apoſtles haue written theſe lawes, not for a day, or for the firſte age, but to endure for all times to come: and therfore haue ratified them with a moſt earneſt obteſtation, that theſe cõmaundementes ſhould be kept vntill the day of the Lorde: *Then much more we by the ſame place of Scripture and the like reaſon, muſt ſaye of Paſtors, Elders, Deacons, of the difference of their offices, of their authoritie. calling, and ordination ſett downe and preſcribed in this Epiſtle, that it is ordinarie, perpetuall, and the beſt. For the Apoſtle would haue no forme of gouernement kept ſo long, with ſuch obteſtation, but that which is ordinarie, perpetuall, and the beſt:*

1.Tim.6.14.

But he hath fitlie and aptlie alleadged this teſtimonie, as may appeare not ſo much by the aſſent which publike authoritie hath giuen vnto it: but alſo by theſe reaſons out of the texte: Firſte, becauſe, whether you referre the wordes this cõmaundement *vnto the office of Timothie preſcribed in his Epiſtle, or to the forme of Diſcipline preſcribed in the ſame, yet it followeth of neceſſitie, that the forme of gouernement preſcribed in his Epiſtle, is to be kept by his care, (in him ſelfe and thoſe faithfull men, to whom after his departure he ſhould commit it being able to teace others, as the Apoſtle expoundeth, 2.Tim, 2.1.2.) vntill the comming of Chriſt Ieſus: For if you vnderſtande it of the*

gouer-

gouernement it ſelfe, then ſo much is expreſſed as we haue ſaid, if you referre it to his office, which was an Euangeliſt to bringe all theſe thinges to the order preſcribed by the Apoſtle, as appeareth by chap. 1. 3. and chap. 2. 1. 2. 3. & 3. 15. yet this our collection is manifeſtlie inferred thereon, becauſe he was to ſee theſe orders perpetuallie eſtabliſhed, and followed, in the poſteritie, otherwiſe there was no way for him to keepe this commaundement without ſpot vnto the ende. Secondlie, this earneſt obteſtation reſpecting the whole, can not bee referred to any other things then ſuch as the obteſtations made for ſome parties and particulars were referred vnto:

But they were referred to ſome ſeuerall partes of the Church-gouernement, as Chap. the thirde, Theſe things I write, that thou maieſt knowe howe to behaue thy ſelfe in the Church of God. *And agayne in the fifte chap. hauing ſpoken of the teaching and vnteaching Elders, Widowes, of their office, election, honor, immunities, correction, ordination,* hee teſtifieth before God and IESVS Chriſt, that theſe things be done without partialitie.

Wherefore this obteſtation beeing to the ſame purpoſe for the whole, that thoſe were for the partes, muſt eſtabliſh this forme of Gouernement as perpetuall, ordinarie, and the beſt.

13 *Laſtlie, that he may haue thirteene to the douſen, eyther this we propounde out of Gods worde, and is receyued of the reformed Churches of Scotlande, France, Bohemia, Germania, the lowe Countries, Geneua, is the ordinarie, perpetuall, and the beſt forme of Church-gouernement, or elſe the popiſhe exerciſed in the popiſh Church, or yours tranſlated from them, to the Goſpell, but pared from the head, which is the Pope, and the ſhoulders, which are the Cardinals, but in all other things agreeing with them in the forme of gouernement by Archb. L. Biſh. and their ſole authoritie, exerciſed alſo by their Commiſſaries and Officialls, in their ſpirituall Courtes:*

But neither of the two laſt is the ordinarie, perpetuall, and beſt gouernement of the Church,

Therefore the firſt which we propounde, is.

The

The propoſition is euident, becauſe they vvere neuer receyued or allovved in any Churches vvhich bare the name of Chriſtian Churches, any other, then one of theſe three. The aſſumption is alſo as manifeſt, becauſe if vve once graunt (as all learned haue graunted) that popiſhe hierarchie and gouernement, that it is not the ordinarie, perpetuall, and the beſt gouernement: this thirde being vvholie the ſame, ſauing that it is not perfectlie ſo ill: it followveth that vve muſt iudge alike of it alſo.

But for the further manifeſtation of this point before we come to the authoritie of the Fathers, vve render him this iſſue. That ſeeing it is determined in the booke of ordeyning Biſhops, Prieſtes and Deacons, that as there is a ceetaine forme *of doctrine, and adminiſtration of the Sacramentes, ſo there is of Diſcipline commaunded in the vvorde of God*, which of conſequent muſt be ordinarie, perpetuall and the beſt, elſe let him ſillogiſticallie prone and deducte out of the worde of God, the Eccleſiaſticall gouernement & Diſcipline exerciſed by the Archb. Bi. their Commiſſaries and Officialls, and therewithall that it is ordinarie, perpetuall, and the beſt, ſo vvee vvill yeelde him the cauſe, ſo in one or tvvo ſheetes of paper, he ſhall doe more then in all the volumes vvhich he can vvrite. Othervviſe, if hee doe not this, we proteſt againſt him before all the vvorlde, that he flyeth the light, and dareth not aduenture the triall of his cauſe. Therefore to ſtoppe him alſo from making excuſe, as if vve alone propounded this forme of gouernement, as immutable, ordinarie, and perpetuall: Wee will brieflie proue theſe tvvo things by the teſtimonies of the Fathers: The one that the forme of Chutch-gouernement, muſt without alteration and change bee deriued out of the Scriptures: That the forme vvhich vve propound is that vvhich the Church hath deriued out of the Scriptures, and practiſed.

Athanaſius ſayeth, *The eccleſiaſticall Canons come from the Apoſtles, and in Church-matters* Iulius ſayth, *Not ſhevve of eloquence, but Apoſtolicall Canons are required.* Athan. epi. ad in praef. ad orthodo. Iulius diaco no, &c. que Athan. apo. 2. inſeritur.

Ciprian ſayeth, *that from the Scriptures doe ſpring and thither doe returne, vvhatſoeuer the Eccleſiaſticall Diſcipline doeth conteyne.* Agayne, *Wee may not giue our ſelfe the libertie to bring in anie thing that other men bring of their vvill, vve haue the Apoſtles for Authours, vvhich them ſelues brought nothing of their ovvne vvill, but the diſciplin vvhich they receyued of Chriſt, they deliuered faithfullie to the people.* And Theodoretus in the firſt of the Corinth. The wordes *as hee vvill* ſayeth, *Theſe thinges alſo ſhould be ſufficient to perſuade him vvho taketh it hardlie to bee content vvith thoſe things vvhich are giuen. For if God to attribute or aſsigne to the partes of the bodie, offices and actions, he that ſtandeth not to thoſe vvhich are defined, doeth openlie repugne him vvho hath defined them.* And Ambroſe on the like vvordes of that Chapter *Novve God hath ſet*, ſayeth, *He ſayth that the vvill of God vvhich is prouident and vviſe, hath fitted members to the bodie, that nothing might bee vvanting, it being perfect in manie members.* And after vpon the wordes, *as in all Churches*, he ſayth: *By this ſaying he perſuadeth them to doe that vvhich hee commandeth, vvhen he ſayth, he preacheth the like to the Churches of the Saintes.* And vpon the wordes followving, he ſayth: *Therefore he ſayth, he deliuereth here nothinge of his but the Lordes, that he might perſuade them that they are gotten to God, not to man.* Athan. apo. 2. inſeritur. In ſermone de Bapti. De præſcri. aduerſ. hare. Theodoret. Ambroſ.

So vve haue ſeene before that Ierome reprouing the Deacons of Rome, for lifting them ſelues aboue the Elderſhippe, ſayth: *Let them learne that doe this, that they doe not well.* And hauing alleadged the vvordes of the Apoſtle, he addeth, *Let them reade the Actes of the Apoſtles, and remember their condicion.* Whereby he manifeſtlie teacheth that offices of the Church muſt be ordered and diſtinguiſhed according to the preſcription of the vvorde, & this doe the Fathers and Councelles euerie vvhere vvhen they ſpeake of ſuch matters, alleadge the authoritie of the Scriptures to that ende

Ierom.epi. ad Euagriũ

This certayne forme alſo is acknovvledged by them.

Ignat.epiſt. 11.2. ad Smyrn.

Ignatius in euerie Epiſtle to euerie particular Church ſetteth it dovvne, and often repeateth ſuch ſentences as theſe: *Therefore let all thinges bee done of you according to good order in Chriſt. Let the laye men be ſubiect to the Deacons, the Deacons to the Elders, the Elders to the Biſhop, the Biſhop to Chriſt, as he to his Father. The Elders are as the Senate of God, and the bonde and ſinovve of the Apoſtles of Chriſt, without theſe the elect Church is not, no Congregation of Saintes vvithout theſe.* And a little after: *What is the Elderſhippe, but a holy Senate, the Counſellours and aſſiſtantes of the Biſhops?* Novve by a Biſhop he vnderſtandeth the Miniſter of euerie particular Church, as when eſpeciallie he ſayth: *It is not lavvfull vvithout a Biſhop to baptiſe, to offer, or prepare the offring.* In the Congregation (ſayeth Tertullian) *There are exhortations, caſtigations, and diuine cenſures, for iudgement is giuen vvith great vveight, as before thoſe vvho are certayne of the preſence of God, and the greateſt preiudice of the iudgement is, if anie ſo offende that he be put from the communication of prayer, of the aſſemblie, and all holy fellovvſhip, there are ouer (theſe cauſes) allovved Elders vvho haue obteyned this not vvith manie, but good report.* So Athanaſius often ſayth, *Elections, and abdications,* according to the eccleſiaſticall Canons, and the Apoſtles preſcriptions, *ought to be done publikelie, vvith the deſire, ſuffrages of the people, and order of the Biſhops & Clarkes.* Epiphan. mentioneth the *Sacerdotes, Præsbiteros, Elders and Deacons.* He bringeth in the *Elders of Rome,* iointlie excommunicating. Cyprian, almoſt in all Epiſtles mentioneth theſe, and diſtinguiſheth Elders from Readers, and maketh them vvayte at the communion Table, and ſaieth: *All matters ought to be determined by the Biſhops, Elders, and the people preſent and conſenting,* that otherwiſe matters *are not firme and ſure,* that the *people haue povver to chuſe their Miniſter:* and ſuch like things. Ierome diſtinguiſheth vvith vs the Paſtor and Doctor, Ep.4.11. So doeth Gregorius Nazean. *de mode, &c.* Ierome doeth declare, that as the Ievves had their Elders to admoniſhe thoſe *vvho had any corporall pollution to abſteyne from the aſſemblies, and to reproue the breakers of the Sabboth, the vviſeſt of their companie for Gouernours.* So vpon Eſaie, chap. 2. hee ſayeth, *We haue in the Church our Senate, the aſſemblie of Elders.* And a little before, *He that knovveth that in the holy Scriptures, Elders are choſen for their merite & vviſedome, not for their age: doeth vnderſtande, that the Ancient vvhom the 70. Interpretors called Præsbyter, or an Elder, is taken from the Ievves.* And the Apoſtle writeth moſt fullie, what a one ſhould be choſen for an Elder, 1. Tim. 5. And of theſe he ſayth, The place of Eſai, 24.23. *When the Lorde ſhall raigne in mount Sion, and be glorious in the ſight of his Auncientes or Elders, may bee vnderſtoode:*

Epiſt. 2. ad Tralleſ.

Epiſt. 2. ad Smyrn.

Apolog. aduerſus gẽtes

Athana.epi. in perſ. ad orthdox. &

epi. ad Soli. vitam dege. &epiſt.con. Nicæ.cap.9. eccle.hiſt.

Theodot.li. 1. hæreſ. 30. lib.1. To.2 Hæreſ.5.

Cypri.lib.4 epiſt.22. & epiſt.34. 46. & epi.26.32 & 14.31.

Ad Galat. qu.10.

Cœtum præſbyterorum.

Lib.2. in Eſaiam

if by

if by their vvorkes they deſtroye not their dignitie.

Ambroſe repeating the place of the Epheſians, 4. 11. ſayeth thereon: *I doe not therefore challenge the glorie of the Apoſtles: for vvho vvill doe that but thoſe vvhom the Sonne of God him ſelfe hath choſen? nor the grace of the Prophetes, nor the vertue of the Euangeliſtes, nor the circumſpection of the Paſtors: but I onely deſire to obteyne intenſion and diligence about the diuine Scriptures, vvhich the Apoſtle placed laſt amongſt the offices of the Saintes: and euen this, that ſtudying to teache, I may learne.* Offic. lib. 1. chap. 1.

And vpon the 1. to the Corin. 12. 28. hauing ſpoken of the Prophetes, comming to the vvorde Gouernours, he ſayeth: *There are alſo Gouernors, vvhich vvith ſpirituall brydles order men.* And on the 1. Timot. 5. or vvhoſoeuer vvas author of thoſe commentaries. *Whence alſo the Synagogue, and after that, the Church had Elders, vvithout vvhoſe counſell, nothing vvas done in the Church: vvhich by vvhat negligence it is vvorne out of vſe, I knovve not, vnles perhaps by the ſlouth of the Doctours, or rather their pride, vvhyleſt they alone vvould ſeeme to be ſomevvhat.*

By all which it is euident, that they acknowledged this certayne forme of Gouernement commaunded of God, and as it began to decay and weare out of vſe, complayned of it. Wherfore herein we walke alſo with the conſent of Antiquitie.

Anſwere to the laſt Section.

THE moſt parte of this Section is of the ſame ſuite the former was, ſometimes repeating that our *way is vncertaine, & doubtfull, that we can not be vnderſtoode*, with ſuch like notes of the Cuckowe, which we haue before made breathleſſe. In the ende, he implyeth, that if the Biſhops *be no Biſhops, howe made they vs Miniſters, and if their ordeyning were no true ordeyning, then are we no true Miniſters, and if they be true Miniſters, how goe we about to make our Miniſterie no true and lawfull miniſterie.* Which is the verie obiectiō of the Ieſuites againſt vs at this daye: no Miniſter muſt be allowed vnleſſe he be ſent: none is rightlie ſent, vnleſſe he be ordeyned: none is ordeyned but by impoſition of handes of the Biſhop, there were no Biſhops but ours, Where fore if your Miniſterie be lawfull, then are we true Biſhops, and conſequentlie, the true Church, and you departers from the Church.

So Sadeel againſt Turian. Sadels treatiſe of that queſtion, or the Engliſh Ieſuites annota. on Rō. 10. ver. 13.

Our Miniſterie lawfull, and our B. office as they vſurpe, is not lawfull.

To which we anſwere as much as toucheth vs at this time: Firſte, that the ſubſtance of Miniſterie lyeth not in the ceremonie or rite of impoſition of handes, but in this, that we be duelie tryed, by the Church accepted, and put apart vnto that ſeruice, according to the ſaying of the Apoſtle: *Let them firſte bee tried, & being blameleſſe, let them Miniſter:* Yet we do acknowledge that the rite of impoſition of handes is a thing commanded of God, neceſſarie for the Church, and not to bee neglected, for the further credite of the Miniſterie, as the Sacrament is neceſſarie to ſeale vp Gods couenant, howbeit as the man borne in the couenant of God, accordinge to the counſell of God, his election is partaker of the kingdome of God, though he want the ſeale: and as hee that beleeueth, eateth Chriſtes fleſhe, though preuented by death, or hindered by ſicknes, hee doe fayle of the outward Sacrament, ſo he that hath bin by the Miniſterie duely tried, and by the Church accepted to that office, which he is able to execute, though he want other things, which by Gods ordinance ought not to be neglected, yet is he a lawfull Miniſter. So that if we ſhould vtterlie diſclayme the Biſhops ordination, yet did we not call in queſtion the trueth of our Miniſterie. But we haue yet further to anſwere, and put him cleane beſides the queſtion: namelie, that the Biſhops ordination is accepted of vs, as he ſometimes was ordeyned a miniſter, that is, to be Saint Paules Biſhop, to preache the worde, and adminiſter the Sacramentes, and execute Diſcipline, according to God his commaundements, as from a Miniſter and Biſhop of the Goſpell, not as from a Lorde Biſhop, not as from him inſtituted according to man, but firſt ordeyned according to God: which being of God, is not blotted out by the newe inſtalling. Agayne, though for the humane and politike commaundement, for the peace alſo of the Church, we fetch our ordination from them onely, yet we fetch it from them but as from a Miniſter, our ſelues hauing bin firſt tried by diuers miniſters, and by their conſent deſigned to ſome charge, and then hauing the ſubſtance of our calling, wee fetch the ceremonie from them, becauſe we finde they Miniſter it rightlie this one-

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lie excepted, that they doe it vppon their owne authoritie, in which ſorte we doe not accepte it, but vppon the authoritie of manie others. Laſt of all, euen as a ſeale vnlawfullie ſet on a formall letter patente, being after ſigned by the Prince, and confirmed by order, is made of vnlawfull lawfull: ſo might our calling, if anie were in ignorance of theſe pointes vnlawfullie called by the authoritie and conſent of the miniſterie and the Church, and from the Lords hands from heauen, ſealing vpp a bleſſing vnto our labours, become lawfull & ſufficient, whiche at the firſt was otherwiſe.

This being ſufficientlie auoyded, we haue no neede to ſtand vpon his repeated vntruthes, *that we muſt ouerturne all eſtabliſhed by authoritie, that we ouerthrowe her Maieſties authoritie.* For what ſhould we ouerturne, doeth he think the Parliament was neuer of full authoritie, except the B. ſate there? Hath hee forgotten the Acte of Parliament alleadged by M. *Foxe*, helde in the dayes of King Edward the thirde: wherein matters concerninge Eccleſiaſticall cauſes are determined by the whole Court of Parliament, and yet no inckling giuen of the aſſent of the Lords ſpirituall, but by the King, Eearles, Barons, Iuſtices, and Wiſe men of the Realme, without anie mention of the Cleargie, the Lawe was enacted, and ſtoode forceable.

M. Foxe out of the Acte of Parl. an. 18. Ed. 3. tit. 38. where hee ſaieth, note, the B. not named, yet the Parl. of force.

Agayne, if it ſeeme good to her Maieſtie, their Honors, and the Court of Parliamẽt, to keepe ſuch eſtate ſtill, they may take in ſuch men as are learned in Diuinitie, Ciuil-lawe, and better qualified for ſuch places then the Biſhops, and neuer breake the ordinance of Chriſt Ieſus, in ioyning Ciuill and Eccleſiaſticall offices in one man: in making offices in the Church whiche the Lorde Ieſus nener ordeyned. Theſe they may make if it pleaſe them, her Maieſties Comiſſioners in matters Eccleſiaſticall: Which yet we ſpeake not as preſuming to intimate vnto them what is beſt to be done, much leſſe to preſcribe what ought to be, but onely to ſhewe that the Diſcipline may be receyued without ſuch alteration of the eſtate, as our Brother imagined.

Neither neede we ſtande vpon his olde and continuall ſong

of her Ma. authoritie, which we haue alreadie turned from his well-tuned note, to that which is harſh and not worth the hearing. For if he giue an abſolute authoritie to the Magiſtrate in Church-cauſes (which is one of the things we denie, pag. 117. & 119.) then according to the papiſtes ſlaũder, he maketh her equall with Chriſt. If he giue her in Church-cauſes the Synodes office, he goeth directlie contrarie to the Articles of the Conuocation houſe, and ſo conſequentlie to the doctrine of our Church, which giue thoſe matters to *the Councells generall, and particular, or Nationall*, in the Articles of generall Councells, and of traditions of the Church. *Onely they ſay Generall* Councells can not be gathered togither without *the commaundement and will of Princes:* which wee graunt, and haue ſayde more of the Chriſtian Princes, as hath bin ſhewed before out of pag. 142. *of the Diſcourſe.*

Wherefore deſiring him in the bowells of Chriſt IESVS, to leaue ſlaundring, caueling, peruerting of playne ſentences, and to reaſon pithelie and Syllogiſticallie out of Gods worde, to performe his promiſe, in ioyning in ſuch maner of conference, as him ſelf at laſt yeeldeth to be good, ſo the iudgement be cõmitted to *her Maieſtie, or their Honors.* We doe alſo ioyne agayne with him as he did with vs, to deſire thee (good Chriſtian Reader) when thou ſhalt by our Defence take knowledge of the ſynceritie and trueth of our cauſe, pray vnto God for vs, and as thy place is, ſolicite and further ſo iuſt a cauſe, to this ende onely, That Chriſtes kingdome may be perfectlie eſtabliſhed, the cõſciences of all the godlie quieted, and the happie regiment of her Maieſtie honored, with much peace, ioye, and quietnes at home. The Lord giue vs to be of one minde, and wherein we agree, let vs proceede by the rule of loue.

FINIS.

Faultes eſcaped.

Pag.8.of B.lin.31. ſaying,reade ſaye.pag.23.ſworde.li. 18. read, ſubiectes are not bound. 24.dele *they*. pag.36. lin.1.authoritie.pag.44.lin.6. *katakurieuouis*,lege *katakurieuouſi*. pag.47.8.yet. pag.52.14.fot thay,that.pag.61.34. which is as well. 35.dele yet this. pag.65.ſleeueleſſe.pag.69. 13.inferringe thereon,we. pag.72.lin.28.which the vſe of the Church.pag.73.lin. 21.for vvho read hovv.pag.77.24.diſprouing.25.or of anie. pag.90.li. 11. for offices,leg. office is. li.32.for yet lege yea.pag.111. lin.12. for them,then. li. 28. ad as.pag.142.lin.37. is there,lege there is.